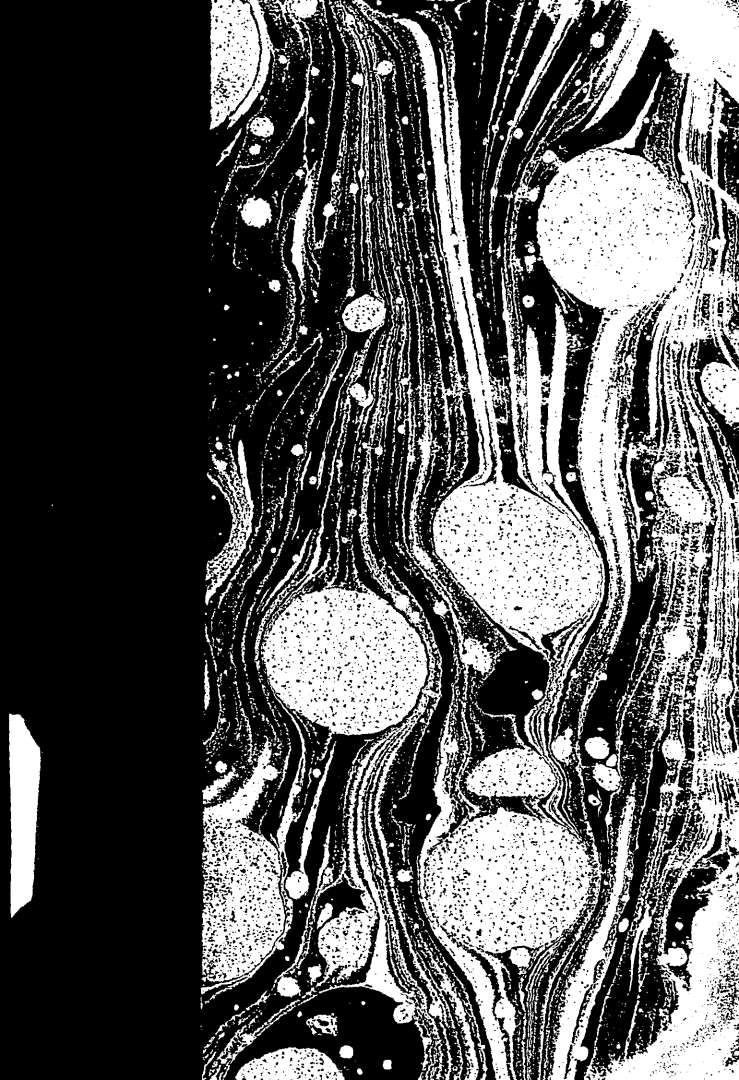




AMERICAN BIBLE UNION

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A. K. K. K.
THE,

PIOUS CHRISTIAN'S

FAITH AND HOPE.

FROM THE HAND OF

JOHN WHITEHEAD.
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/ These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such a one* as thyself: but I will reprove thee, and set *them* in order before thine eyes.

Now consider this, ye that forget God, lest I tear *you* in pieces, and *there* be none to deliver. Ps. l. 21, 22.  
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P R E F A C E.

OF THE PIOUS CHRISTIANS.

The pious Christians are those who profess to believe and follow the true doctrine of God.

There are two doctrines, one by which men hope to go to heaven, that is, to be blessed, by their doing something; the other, according to which they profess they hope to go there wholly by the grace, mercy, and power of God. The first is the natural doctrine of all mankind—the Sea, which is the world; the latter is the doctrine of truth, and is the professed doctrine of the pious Christians, the Earth. The Earth signifies those who have the oracles of God, who profess to believe in God, who are the vineyard of the Lord, cultivated by Him, watered by Him with rain from heaven. The Sea signifies all the various nations of men who follow all sorts of blind and cruel superstitions, many of whom say there is no God, and these all have one common doctrine, the natural doctrine of man, viz., to obtain blessing by the work and power of man, not to receive it from God, that is, not to believe!

The Earth, the religious world, has always been corrupt in all ages, for earthly man is corrupt, but there has been a great difference in different ages among the people professing to worship and obey God and to trust in His salvation. At one time they have been brought very low, at another time they have been more faithful and obedient. When the Earth has received and followed the truth which God has given it, it has been blessed according to its works; but when the Earth, as in the present day, rejecteth the truth and bringeth forth briars and thorns, then they, the religious

world of religious professors, the Earth, is rejected of God, and is nigh unto cursing, whose end is to be burned.

God trieth all them that dwell upon the Earth, the religious professors who profess to worship Him, whether they are liars or whether they are of the truth. In these days they that dwell upon the earth, the religious world, have been tried; it has been an hour of temptation. Satan has poured a flood out of his mouth to sweep away all truth from the Earth, and the Earth, the great multitude of religious professors, have greedily swallowed it up, for they were not of the truth, they trusted not in God to keep them, but they trusted in themselves, and they have not been kept. They endured not to the end but departed from the truth, falling from it like stars falling from heaven, departing after strange gods, following lies, and new and strange doctrines. The Earth, the religious professors, in this day, is utterly fallen away. Now in this day the word which God spake by His prophets is fulfilled: "The earth is dissolved," become loose and putrid. "It is turned upside down." The cities of them that feared God are wasted, without inhabitant, and the houses without man! The Earth is utterly desolate and few men left, and those few in a low and wretched state. The heathen have come into God's inheritance, His holy temple they have defiled, they have laid Jerusalem in heaps. They have slain His servants, His two witnesses, the law which testifies of righteousness, that it must be done, and the gospel which testifies righteousness that Christ does it, and the dead bodies of His servants, the dead letter contained in Bibles they scatter abroad, and give them to be meat to the beasts, cramming them down the throats of the heathen and the ungodly. The enemy hath triumphed and utterly broken down the hedges of the vineyard, the wild boar out of the wood hath devoured it, all that pass by the way do pluck it. Jerusalem, the holy city of the saints of God is in desolation and heaps, trodden under foot of the Gentiles. The Lord hath removed men far away, his people, the members of Christ His Son, are gone into captivity, worshipping the strange gods of a strange people, who do not belong to God, but who have taken the houses of God into their possession, pretending to be the true worshippers of God. Such is the condition of the Earth of which the prophet Isaiah prophesied. It is now the time of the consummation of a long desolation; it is now the time of the great forsaking, the great falling away, when the scales were to fall from the eyes of the lost sheep

of the house of Israel, and his blindness to the love and glory of God by His Christ was to cease, for that blindness and hardness of heart was to continue until this time of this great falling away and forsaking in the Earth.

Such is now the condition of the Earth. Yet in the Earth, among the pious Christians, as God has declared, there is a tenth which shall be saved. It is as when an oak or a teel tree is dead and withered, and all its leaves are fallen, yet there is some green, some life in it. So there is a holy seed in the earth, the substance thereof, and while the greater number of the Earth will remain firm in their strong delusions and become more obstinate than ever in their idolatry and deceit, these shall return to the Lord their God from whom they have departed. Thus it is with the Earth: the pious Christians, professors of the heavenly truth, whom God had highly favoured and watered with His word, who have departed from the truth, turning it upside down, teaching the very reverse of the truth and calling it the truth, yet in it there is a tenth who shall return to God, and when it returns shall be saved. But with the Sea, with those who have never professed to worship God only, and to trust in his power and grace only—with the Sea, who have not known nor professed in falsehood and deceit the doctrine of God, not saying they trusted in God only while their trust was in man only—with these it will fare better than with the Earth. God will have great mercy upon a great number of them, more by far than a tenth of them shall be turned unto God and be filled with everlasting joy and gladness, for "*an abundance of the sea shall be converted unto God,*" as God hath spoken by His prophets who spake of this time.

Thus it is in this day with the Earth, the religious world. God hath made the Earth empty, and made it waste, and turned it upside down, and scattered abroad the inhabitants thereof. The Earth (the religious world of the only pious, the only evangelical Christians, the good men, the regenerate men as they call themselves, who only are going to be saved, and all other men, not regenerate men like them, are sure, as they teach, to be damned)—these, the Earth in this day, are utterly emptied and spoiled. Fear, and the pit, and the snare is upon them, God hath rained snares upon them, and they are snared in their own wisdom and in the work of their own hand, the Earth mourneth and fadeth away, the haughty people of the Earth do languish. The Earth also is defiled under the inhabitants thereof, because they, the

pious Christians, pretending to receive and love the truth, have cast it down and trampled it under foot, for they have transgressed the laws, changed the ordinance, broken the everlasting covenant! Therefore the curse hath devoured the Earth, and they that dwell therein are desolate, therefore the inhabitants of the Earth are burned and few men left. All this, and more, God hath spoken and revealed before of the religious world, the Earth of this day and time, who are the pious evangelical Christians.

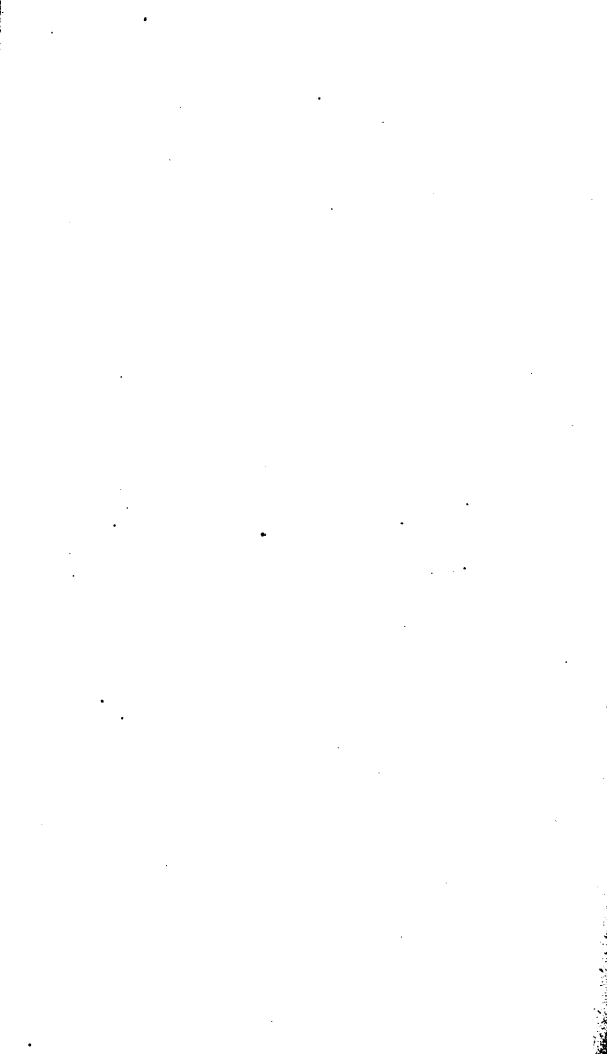
None but the pious Christians, the Earth of this day, could have broken the everlasting covenant of righteousness and blessing by Jesus Christ, for none but these have had it to break, and professed to know and keep it. The Jews have not had it to break, for their eyes have been blinded until this day. The Catholics have not broken it, for they are of the Sea, they openly follow the doctrine of man, they never professed to be saved by grace only, by the everlasting covenant, and not by works of man at all, as the pious Christians profess.

How the pious Christians have done all this, killing the two witnesses of God, the ordinance and the everlasting covenant, overthrowing and slaying both the law and the gospel, is shown in the pages following of this book, in which their faith and their hope is laid open and exhibited what it is. The Earth, the pious Christians of this day, are the nations and people who have been heretofore more favoured of God than any other people and nation of Christendom. To them God gave a knowledge of His truth and gospel which He gave not to any other people of Christendom, and they have totally fallen away from the truth, yet with such deceit and guile as to appear and pretend still to follow zealously and to love devotedly the very truth which they have overthrown, rejected, denied, and killed. They are the same deceiving and deceitful generation as the Pharisees, a generation which has not passed away. They also, as these, pretended to love most wonderfully, and to be most zealous for the law of God, at the very time they rejected and killed Him whom God had sent, who came to fulfil the righteousness of the law, and to do the will of God for His people who received him! So the pious Christians pretend wonderfully to love the Lord Jesus Christ, calling him "Dear Jesus," "Sweet Jesus," "Dear Redeemer," while they totally deny, reject and slay his doctrine, truth and word, denying Him and crucifying Him afresh! They hail Him as Master, pretend to love and follow him, and kiss Him while they be-

tray Him, for they are the Son of Perdition who it was foretold should come. They are those who were once enlightened and had tasted of the heavenly gift and have fallen away, subverting and overthrowing the everlasting covenant, denying the grace and everlasting love and good pleasure of God, denying the will and power and glory of God in His creation of His people on whom he is pleased to have mercy, and setting up man, even sinful man, and his will, and his power, and his sacrifice and oblation of personal piety instead of Christ, the sacrifice and oblation whom they have crucified afresh, casting Him down from his excellency and glory.

The pious Christians of this day, as the Pharisees were in their day, are the professors of the true doctrine of God, all the rest of the world in this, as in that day, openly avowing the doctrine of the Sea, and denying the truth, the salvation of God. They profess in words and outward show to receive the very truth, while they reject and overthrow it. They belong not to the great body of Christians who all set up man to save, and deny the doctrine of Christ, they profess and appear to contend for the truth, the doctrine of the grace of God, which the others deny, and to have no trust in man! They confidently proclaim that the other Christians throughout the world who follow the doctrine of the Sea, the doctrine of the works of man, are not real Christians, and their doctrine only is vital, experimental religion, and evangelical Christianity. The doctrine of their lips, their songs, their professions and creeds is the form and letter of truth, it is going to heaven by the grace of God only, but their real doctrine is the old doctrine of the Sea, the natural doctrine of the world, viz., going to heaven by the doing and power of man.

Thus in words and professions they appear before the world as the Pharisees did, the only pure, true, rigid and exact followers of the truth; like them, they are austere men, who say and do not, and, like them, they have crucified afresh the Lord of Glory, as the examination of their doctrines in the following pages will plainly show to all who have understanding.



CHAPTER FIRST.

THE DOCTRINE OF THE PIOUS CHRISTIANS, THAT IF YOU ARE TRULY AND SINCERELY PIOUS, YOU WILL BE SAVED, IS DECEIVING MEN.

The substance of the Pious Christian's doctrine in this day is, that if you are truly and sincerely pious, you will go to heaven! They teach confidently that a man will be saved provided he does something, that is, if he performs all the required conditions and is truly pious.

What is the something they teach to do, and who has given it them to do? They have established and given it themselves to do, for God has not given it to do. God has indeed given men something to do; He has given and commanded His law of righteousness, to do no evil, that is the only something men have to do. But what they give to do is not this law of God, even all the good and righteous actions towards all men continually which it commands, they have cast aside what God has given men to do, and have given themselves something else to do! What they have given themselves to do, instead of doing righteousness at all times, is a vague generality, namely "to be very pious." This signifies whatever they may please to make it according to occasion. At one time to be very pious is to go regularly to church on Sundays; at another time it is zealously to support Missionary, Bible, Temperance, and other Societies; and then at another time, if necessary, they assert it signifies doing much more, doing a great deal of good! Thus in fact it is any thing and every thing, and what they please to make it to be. This is what they hope in and what they have given themselves to do in order to go to heaven, viz: "to be very pious." A very small quantity of it is enough to be saved, it is being "hopefully pious!" And all this is instead of the righteousness of the law even the deeds of the law, which are good and righteous actions to all men. This is the something to do in order to go to heaven which they have set up; a something to do, but something infinitely less than the righteousness of the

law, all good deeds towards all men, the whole duty of man, which God commands men to do. They say this is the grace of God, this is the gospel, and they are not under the law, they are under grace, and grace is something to do!

So then their gospel is this, namely, that man has to do and must do something in order to be saved, but not all the righteousness of the law, that is too much. He has therefore to do a little something less, he must do good, that is, be very pious, and then provided he is very pious, God will save him by His grace. Astonishing delusion and wickedness! Thus God has, they say, mixed up His grace with men's doing a little something, a little piety, whereas as they confess He has mixed up no grace whatever with his doing a great deal, even all the righteous works of the law, all the duty of man! And thus according to their scheme, they who do a great deal, obeying the law, will not be saved by grace, there is no grace for them; but they who do very little which amounts to nothing, but who are very pious, will be saved! So wonderful is man's doing when it is called being pious, that it is superior to doing the good and righteous deeds of the law! In both cases it is doing, but they who do the most are cursed and cannot be saved; and they, the pious Christians who do the less, are saved and go to heaven! And the grace of God which, as they teach, is given only to them who do something, is not given to them who do much, but is only given to them who do little, who are very pious! Thus, after all, their system which they call being saved by the grace of God, is this, that a man is in fact saved by doing, he is saved by works, but those who do the most and the best works, the righteous works of the law, will be damned, and those who do the fewer and the least worth, the works of piety, will go to heaven! Thus a perfect law of doing right, that is, righteousness at all times, brings damnation, but an imperfect law of doing something now and then, far less than righteousness, yea none at all, brings salvation and draws down from heaven the grace of God upon the doers of it!

Astonishing delusion! for men to teach that God has broken and set aside His law, which commands all righteous actions, the whole duty of man, and that He has substituted for it a lesser duty and other deeds to be done by man, another and imperfect law, admitting some sin, not requiring all right and no wrong, and to teach that this is grace and gospel! that He saves by grace those who do a little something under this new law, and does not save those who do better things under His own law. But this is their whole

system. That they have something to do, gospel precepts, as they call it to obey, but they have not all the righteous deeds of the law, all righteousness to do, the law of God to obey. Thus they exalt the doing of useless things, singing, reading, going to Church, and keeping Sunday, which they command, above the doing of the righteous deeds of the law of God, truth, justice, and mercy to all men, things which are useful and profitable to men which God has commanded! They deceive men by calling the piety, the law of things to do which they have set up by the name of gospel, grace, &c. These are lying names which they give to their piety. By whatever name it may be called it is utter wickedness, for while it is doing, and is nothing but doing, it is not doing right towards all men at all times continually, which is the law of God, the whole and the only something ever given to man to do, he has nothing else whatever to do. It is setting aside the law of God to do no evil to any man, and pretending to do something for God instead! despising the commandment of God to do something for men who want it, and not something for Him who wants nothing. Their law of doing and feeling is therefore diabolical wickedness, for it is not the law of God, it is not doing the good and righteous deeds of the law! It is good for nothing to man, and what good is it before God? They think however it is good enough for God, and that they will go to heaven for doing it.

They say boldly this is not true, this is to slander them, that their law which they teach, the piety, the terms and conditions which they teach must be done in order to go to heaven, is righteousness and no evil, it is doing all righteousness to all men without exception and continually. They are ready to deny and assert any thing without regard to the truth. But if they speak the truth, and if it really is so, if they truly teach that all this righteousness is to be done, and nothing less, then it is the law of God which they teach, the very same law given by Moses! Then if it is indeed so, why do they falsely call the law given by Moses of the things which man ought to do, the gospel of God? Why do they call the law of God, the law of doing right, by lying and deceiving names, piety, grace, evangelical, experimental religion? If it is indeed truth and righteousness to be done by man to man which they teach, the whole duty of man, which is the law of God, why do they call this law, which was given by Moses, the gospel of the grace of God? By what authority do they promise men that they will go to heaven, justified before God, if they obey this law and do its righteous deeds

and all their duty? Why do they name the name of Christ and pretend to believe in Him, when they look to their own doing, even to their doing the deeds of this law in order to go to heaven? Why, but in lies and for to deceive? why but to overthrow and set aside the gospel in their enmity against the power, the Christ of God, as they have effectually slain and set aside the law in their hatred of the true righteousness, even righteous deeds taught and commanded by the law of God?

It is astonishing wickedness thus to deceive men by teaching something to do in order to go to heaven, which is not the righteousness of the law of God, even the whole duty of man, the only something God has commanded men to do!

CHAPTER SECOND.

THE PIOUS CHRISTIANS, IN PREACHING TO MEN THAT THEY WILL GO TO HEAVEN IF THEY ARE VERY PIOUS, ARE GUILTY OF ASTONISHING PRIDE, INSOLENCE, AND CONTEMPT TOWARDS GOD AND HIS LAW.—GOD HAS GIVEN NO COMMANDMENT NOR LAW OF ANY THING TO BE DONE BY MAN IN ORDER TO GO TO HEAVEN.

They have made a law of things to be done which God has not given to men to do, and they have set aside the law of good conduct to men and righteous actions to be done continually, which God has commanded men by His law to do. They call the law of pious deeds to be done, which they have invented, the gospel and grace, and imagine that they are going to heaven and promise men that they will go there if they do their deeds of piety, and go regularly to Church on Sundays. This is a bold and daring lie which they have forged. God has not given to man a commandment of any thing to do in order to go to heaven, no not even His righteous law, much less a law of piety. Heaven, even the blessing in Christ Jesus, the seed of Abraham, is the gift of God, and is by Promise, given by grace, that is, for nothing, to all those His children whose eyes He opens, and gives them to hear His word, and receive Him, the Christ, the salvation of God, to enter and dwell in them, to be righteousness in them, that is, the doer of it, for there is no righteousness but doing righteousness!

God has given a righteous law for the earth which is over man, even all flesh on the earth, to do no evil, but to fear and

give heed to the law of God, the law of right, and to be very careful how they act and behave themselves, for they must surely give an account to God of all their deeds done in the body, and it will fare with every man in the day when God will judge the secrets of men by Jesus Christ, exactly according to his actions and conduct. But going to heaven by the deeds of man, according to his wisdom and virtue, in obedience to law and duty, is altogether out of the question. That is wholly by gift and promise to whom He will, and it is given for nothing from us, or to be done by us.

God hath given no law of something for men to do in order to go to heaven, whither they can only go by His favour. No works of obedience by man to any law can take away and put off the heart of stone, the mind of the flesh, and thus take away sin. No law of man's doing any thing has ever been given by which corrupt man, who by wickedness is dead towards God, can become righteous, that is, have life and live before God. Thus the Scripture says: *"If there had been a law given which could have given life, verily righteousness should have been by the law."* But no such law has ever been given. Therefore it is astonishing insolence and pride for men to set before men a law of things to do which God has not commanded, and to promise them that they will have life, they will go to heaven, if they do the things they teach. Life and righteousness and blessing is not by any law of human doing, it is by promise to the children and people of God, the purchased possession, to all to whom the Word is sent and who hear and receive it. It is the gift of God by Him whom He hath sent, even by Jesus Christ, the living Word of God. Him God sendeth to bless His people by turning them away from their iniquities, and His people hear His voice and receive Him to bless them by the gift and power of God. He dwelling in them by His spirit is righteousness to them, and doeth all righteousness for them, fulfilling all the righteousness of the law in them, and He doing it, they do it not. Thus He is the Christ, and thus He saveth indeed, by doing all things for us, so that we have them not to do.

But the pious Christians exalt their false law of doing something, of doing and feeling their deep and deceiving piety, above the true and righteous law of God, which, as a man obeys, he is blessed in his deed, without however going to heaven for his deed. They teach that if men do their piety and practise their religious and pious observances, they will go to heaven, while yet they teach that they could not

go there if they did all the righteous deeds which the law of God commands to man upon the earth! Thus with most astonishing pride and insolence, they make their piety, their law of doing something, to be such a law as the Holy Ghost has said never has been given. They exalt their doings of piety above the righteous law of God, by doing the good deeds of which law by man there is no going to heaven, for "*by the deeds of the law,*" good as they are for men when they do them, "*shall no flesh living be justified.*" The saints of God of old among the Jews did these righteous works of the law of righteousness, they walked according to the law blameless, and yet they were not righteous before God, they were not justified. They did not pretend to be, they knew they were not righteous because they were under the law and did not fulfil all its righteousness, for it would be absurd to think that we were righteous when we were under a law of righteousness to fulfil and did not fulfil it. And it would be absurd for man to think that he fulfilled all the righteousness of the law, for that is righteousness without sin, it is the righteousness of God! They did not deceive themselves as the pious Christians do, and think they were going to heaven for deeds done by man. They longed after righteousness, even the righteousness of God, they waited day and night with earnest longing for the Salvation of God, His Christ, to come unto them, that He by His spirit being in them, even truth and righteousness in the inward parts, they might have the righteousness of God and never more depart from God. The good actions or works of the law done by man are good for man, but they are not good enough for heaven! A man is greatly blessed in his deed at all times according as he does them, but righteousness before God, such as we can stand in the presence of God therein for ever, and behold His face without fear in love,—righteousness in which there is no sin, which only is true righteousness, is not by any deeds of man. That righteousness is Jesus Christ, the Son of God, who is righteousness, and who doeth it in all them His people who receive Him to do it, even them that believe in his name.

Thus there is no going to heaven, no eternal life, no righteousness, by the deeds of man, not even if he did all the righteous works of the law, which are works of truth, goodness, and justice, exceedingly good and profitable to men and which bring their reward to them that do them. How then do they dare to promise men that they will go to heaven to dwell with God merely for doing the lying vanities of their piety? Herein they are guilty of astonishing pride, insolence,

and contempt towards God and His law! They exalt the false and trifling law of "being pious," which they have invented, a law of no righteousness, virtue nor honesty, a law of mere sentiment and feeling, a law of adhering to certain creeds and learned dogmas of men, a law of looks of dress, of outward show and profession,—they exalt all this folly above and make it superior to the righteous law of God, the law of right and of good actions to all men, the only thing for man to do, and the whole duty of man, to obey which is great earthly wisdom in men, and by which all men will be judged according as they have obeyed it, doing good or evil!

CHAPTER III.

WHAT THE PIOUS CHRISTIANS CALL THE GOSPEL IS A LIE.—IT IS A FALSE LAW WHICH THEY HAVE INVENTED, WHICH IS NEITHER THE LAW NOR THE GOSPEL OF GOD.

THEY say confidently that they preach the gospel. They say they are not under the law, they are under grace. The gospel they preach, which they falsely call the gospel, is something for man to do in order to go to heaven. But it is not doing all right at all times, and no evil, which is the law of God. They teach only a few things to do, they have what they call gospel precepts to obey, and if they do these things, which they call conditions of salvation, they say they will be saved, they will go to heaven. And they call this "going to heaven by the grace of God." Thus they set up something to do, and that is a law to do and obey, but they confess it is not the law of God.

Thus what they teach to do, that is, their gospel, is a law; for whatever man has to do, ought to do, and must do, is a law, obligation and duty over him to do. Thus they have a law, that is, something to do, and they are under this law, and they say it must be done, but it is not the law of God, to do all right continually and no wrong; they call it the gospel. Therefore, they are under a false and imperfect law of their own invention. It is false and imperfect, because it is a law to do something less than all right continually; it is not the perfect law to do no evil on the earth. Also, it is of their own invention, because God has given no half law, no imperfect law, a something to do, and yet a something less than all right, or righteousness and no evil whatever at any time.

Astonishing blindness and delusion! To say they have something to do, and yet it is not that something and the only something to do, which God has commanded men to do! They have not righteousness to do on the earth towards all men, but something else to go to heaven by doing, a new law called the gospel, to sing, to feel, to hear preaching, to read a chapter in the Bible now and then, to go to church once a week on Sundays, and all this instead of the law of God, doing right, and no evil to all men continually!

They say God has given them these things to do which they call the gospel, for they say they find them in the Bible, they are the precepts of the gospel. Thus to them, being dead, the living word is a dead letter, and the commandment of life they make to themselves a carnal commandment, that is, a something for man, the flesh, to perform. The Word, which is righteousness, and doeth righteousness in them that receive him, they not receiving him, make to be a dead letter, a law of death, not giving life, but giving the task, duty, and obligation, the death of doing righteousness ourselves, instead of receiving it by faith from God. The gospel, as the Spirit of God has said, is "THE POWER OF God:" it is His doing, His working all righteousness by Jesus Christ, his Word, in them to whom the Word comes, who hear and receive Him to do righteousness, that is, who believe in Him. And that only is salvation, doing righteousness. But the law to do righteousness, is not doing righteousness; it is the duty of doing that which ought to be done. And it is a duty upon all those to do it themselves, who have not and receive not God to do it for them and in them, that is, who believe not in God and Him, His Word, whom he hath sent.

The gospel is salvation, because it is God's doing all righteousness for us and in us, and the law is condemnation, because it is man's having it to do, and it is not done. Every word and commandment which God speaks to them who believe in God, is the word and power of God, for when He speaks it is done. But every word received by man, who is the flesh, who believes not, not receiving the living Word of God, is only such as he, the flesh, understands it with his fleshly mind, and cannot be any thing else to him, it is a carnal commandment, something for him to do. He does not believe in God to do, and it is not done, but he knows good and evil; he knows it is right and good, and ought to be done, and that is the law, the knowledge of what ought to be done.

Now all that is right and good for man to do, and which

ought to be done, wherever it may be found, is the law and commandment of God, and is all comprised in the law given by Moses. But to him that believeth in God, every Word of God is the power of God, the doing of God, and not a carnal commandment. The precepts of the gospel, when it is for man himself to do them, are the law of God; they are all contained in that law. There is nothing good which ought to be done, but it is contained in that law, and is the righteousness of the law, which is all good, and no evil continually. To him that believeth every word and commandment of God, even all righteousness, is the power of God, the doing of God in him that believeth, and not a carnal commandment, not a something for man to do by his power—God forbid! The law given by Moses, even all righteousness, all good-doing, when it is God who doeth it all in us, by his son, Jesus Christ, his Word, received to be in us doing it, is the gospel of God. But when man has it to do himself, not believing in God and his Word, then it is a carnal commandment, the law of Moses, and a fiery law, burning up them that do it not. He that believeth, receiveth the living Word of God, Jesus Christ, the Son of God, to enter in him, and God doeth by Him, his Word, what He speaks and commands. For when he speaks to them that believe, it is done. The Word and the doing of God is one and the same. But he that has to do himself, he receives not the Word of God to do,—he is dead—he believes not—the word is a dead word to him who is dead—it is not the word of life to him—it is to him, the flesh, a fleshly law, a carnal commandment for him to do it all himself, and that is death, because it is not done. But he that receives God, to do by Jesus Christ, his living Word, receives the power of God, it is done, and that is life, for doing the commandments of God is life. He that receives not God, to do all by his Word, having all to do himself, does not believe in God, to him God is not.

Therefore all good precepts and commandments of the Scripture of truth wherever found, whether called gospel, or by any other name, unless received as they are in truth, even the living Word of God, who, when he speaks, it is done, are but a dead letter to the dead man, who loveth unrighteousness. To him they are a carnal commandment, giving him a duty, even a law, which it is good to do, and which ought to be done. Now the law of God is the whole duty of man, and it is to do all right, which is righteousness at all times, and not to do wrong. God hath commanded this, and nothing less than this; it is the law; something less, would be some

wrong. He hath commanded all right, not a part or fragment of it, not a little bit of piety now and then, but all right continually, and no evil. They, therefore, who teach to do a few little things occasionally, a few ceremonies and observances which do not belong to the righteousness of the law, which alone God saith He requires, who teach not men that they must do all right to all men, and no evil; who tell them that they will go to heaven, if they, dead men, do the things they teach them to do, they deceive and destroy men, and trample under foot the law of God! They destroy men, all men who hear them, whoever they are, terribly! For though men cannot go to heaven by their fleshly deeds, by doing a duty, nor by their doing any thing whatever, yet they are to be judged as men according to their deeds of right and wrong, and not according to their keeping religious observances, or believing religious creeds. The Scripture is express, declaring over and over again, that all men will be judged according to their actions, their deeds done in the body, to their fellow men, and will be dealt with accordingly, not indiscriminately, not for being men and vain flesh, but for their actions, "according to their deeds," to one another on the earth. All the measure, proportion and amount of their peace, comfort and happiness as men, such as they are, depends entirely, now and hereafter, upon their deeds and actions, their conduct and behaviour here upon earth towards one another, according to the law of God, and not their own standards and measures of right and wrong.

The pious Christians, in presuming to call the piety, the something which they teach men to do, some good now and then, or once a week, the gospel, only deceive men the more. For the whole law of God, all good to be done by men continually, is not the gospel, it is the law: much less then is only a part of this, some good, a part of all the duty of man, the gospel. The gospel would be a very wicked thing, if this was the gospel! if it was a little something to do, a little piety, and not all righteousness. They have represented this to be the gospel of Jesus Christ, man's doing a little good now and then, not fulfilling all the righteousness of the law, and in so doing, they have put Him to an open shame, and crucified Him afresh. But if they taught that men must do all right always and no evil, they would teach men to do the law, and it would be deceiving men to tell them that it was the gospel, and that they would go to heaven, and appear in righteousness before God by their doing it! Much more do they deceive men in teaching them to do a part of the

law of right, a few good deeds occasionally, and telling them that this is the gospel, and they will go to heaven if they do it, very piously and devoutly! Therefore what the pious Christians teach men that they must do as conditions in order to go to heaven, is not the gospel. It is something man has to do, a law over him of things to do, and no law to do, is the gospel. Even the true, perfect, and good law of God, with all its righteous deeds which it commands, the whole and only duty of man, is not the gospel, much less is any imperfect, corrupt law of other things to be done, the gospel, the power of God.

The gospel is not any thing to be done by man; it is not deeds for him to do; if it was it would be a law. The gospel, as the scripture declares, is "*The Power of God*." It is what God does, and He alone, by His word, His Son, Jesus Christ, whom all those receive who are of God; and what he does, dwelling in his people, who receive him, is the will of God, even all the righteousness of the law. The gospel cannot be any thing for sinful man to do, for he has got already enough to do, the law of right, all his earthly duty to do, as God hath commanded it. It cannot be any thing done by man, for it is the "*Power of God*," and man's deeds and actions are not the power of God—they are the power of evil, which God has suffered to prevail in this world for a short season. It cannot be the power of man, for it is the blessing, the gift of eternal life, and man has no power to give himself eternal life and blessing by doing something; he has no power even to give or retain the breath in his nostrils by doing something, or by all he can do.

Thus the gospel which the pious Christians teach, which, deceiving men, they falsely call gospel, is not the gospel, for it is something for man to do, something which he does; it is not the power and doing of God. Also it is not the law of God, for it is not doing all righteousness and no evil continually. Therefore what they teach and call the gospel, is neither the law nor the gospel! But God hath given no other witnesses than these two, by both of which he testifies of righteousness; therefore their gospel is wickedness, it is a lie.

CHAPTER IV.

THE PIOUS CHRISTIAN'S SCHEME OF REDEMPTION, THE WICKEDNESS OF THE SYSTEM WHICH THEY CALL GRACE AND GOSPEL, SET BEFORE THEIR EYES.

The first and great foundation of their whole gospel system and scheme of redemption is this: "We must do something in order to go to heaven." This is the foundation of all, and is never out of their minds for one instant. This is the natural doctrine of man; it is the natural enmity, blindness, and ignorance of the flesh, the man without God, who is like the beasts that perish. It is the doctrine of the beast. It is the common principle of brutish human nature, of all mankind naturally, of those who never knew and never heard of the God of Abraham, Isaac and Jacob. It has been in all ages of the world the foundation, essence, and substance of the worship and religions of all pagan and heathen nations, and of all people except the people of God, the Jews in ancient times, who believed in God and waited for His salvation, His Christ, to come and to bless them, leading and guiding them in His righteousness.

When a man says, "I must do something in order to go to heaven," he says in his heart, in the pride and ignorance of the flesh, "I am important, good and mighty," for he says in his heart, "I have a right to go to heaven if I will, and I am able to go there by my doing something." Such is the brutish ignorance and pride of man, of the man who knows not God, but who has become a pious man and a religious professor, the man who is uncircumcised in heart, not having put off by the death of Christ the enmity, the mind of the flesh, not being joined by faith with Christ, a son with Him, and one spirit with Him.

He says in his heart by this doctrine that God is subject to him, for that provided he does something, and is very pious, he ought to go to heaven, and that God is bound to admit him as a matter of course. His evil heart tells him, that if he only chooses to do something, and to be very pious, sincerely and eminently pious, that then it would be quite shocking not to let him go to heaven and dwell with God! Therefore, if he does something, God of course is bound to receive him, and make him his son and heir, and

one of his family in heaven, whether He will or no, for the will and good pleasure of God, with this man, is altogether out of the question.

He says in his heart, by this wicked doctrine of the pride, blindness, enmity, and desperate wickedness of man, that the righteous law of God is a lie, and is unrighteous and unjust; for he says it is not true what the law says, but it is a lie that they who do not fulfil all its righteousness are cursed and do not go to heaven; he says he has a right to go there if he pleases, and that he 'only needs do a little something, a little piety now and then, and then he is sure to go there without fulfilling all the righteousness of the law! Also he says, that if he does not go to heaven it will be very unjust, and that it will not be just and righteous to deal with him according to his deeds, as he himself has dealt with his fellow-creatures. No! he says it is quite an unjust law so to deal with him as he has dealt, and so to mete to him as he has measured out to others, and that he, the beast, ought to go to heaven in spite of the law, though he has trampled under foot his fellow-creatures, and defrauded the hireling of his wages!

Also by this doctrine the evil and proud heart of the wicked man shows that he has in his brutish ignorance and pride no conception whatever of the truth and fact that God He is God! He is the Lord! He is the Master of His own house! He admits into His own family in heaven just whom He pleases, and only whom he pleases to admit! This is a plain truth and fact that the pious Christians of this day, in their pride and wisdom, laugh utterly to scorn as something quite monstrous and absurd, and they are positive that God is not God, that He has no election in the matter in His own affairs and in His own house, but they are going to heaven if they please, and just as they please, by doing something and just anything whatever they please.

Also he who says that he must do something in order to go to heaven has forgotten God! He knows not God! He knows not and believes not the truth that God is good, and those whom, according to the good pleasure of His will, He takes and makes them partakers of His bliss and glory, He does this for nothing. He gives them all for nothing, without their paying anything, without their doing something for it, without money, yea, without price. These plain truths and facts the haters of God resist, deny and oppose, viz.: that God He is God, He doeth what He will, and he gives to whom He will; and He is good, He gives freely, He

gives gratuitously, He gives for nothing all things by Jesus Christ, to the poor and needy, to the hungry and thirsty, without their doing anything for it at all. He does not sell, as the wicked, the enemies of God, the pious Christians of this day teach, the heathen who have come into God's inheritance and laid Jerusalem in heaps!

This principle is the natural principle of the human heart and mind, it is the mind of man, of the flesh, with the law working naturally in it; it is enmity against God, it is always at work in the heart against God. It is the strength of sin, for it says: "We must not believe in God, we must not receive God to be our God, to do all things for us, to save us from all sin, to do all righteousness for us. No! we must do and not believe, we must be very pious, we must do our something in order to be saved!" Thus the very law, that we ought to do righteousness, is made by the flesh, by the evil heart and mind of man, a law that we must not do righteousness, even a law that we must not and ought not to believe in God; thus, instead of being a law of righteousness to the flesh, he makes it to himself a law of sin and death! for it is sin and death not to believe in God, not to receive God to be all righteousness to us, to do all righteousness for us and in us, by His Word, His Christ. While this enmity lives, and according as it prevails, we are enemies to God. He hath sent His Word, His Christ, who came down from His glory and was made flesh, even sin for us, who knew no sin, and being in the flesh, being found in fashion as a man, was then first named Jesus, because he should save His people from their sins. He hath slain this enmity for His people in His own body on the tree, or else they never could be blessed. This is the sacrifice of the beast, the slaying of the enmity which was shown that it should be accomplished in all ages, by the sacrifice of beasts. By His death He hath redeemed us from the invincible enmity of the flesh, and hath reconciled us to God. Having slain the enmity, the mind of the flesh, and being raised from the dead, He is exalted at the right hand of God, and is the Christ who delivers us from iniquity, and dwelling in us, performs all righteousness for us, and we have it not to do. We receive Him, the Salvation of God, to do it for us, that is, we believe. Being joined by faith with Him, we put off by His death the flesh, the enmity, the foreskin of uncleanness, and are one with Him, one spirit, one mind, one heart, having been branches of Him before, created sons of God in Him before the foundation of the world, but separated from

God by the flesh, the enmity, even sin. Receiving Him to do all things for us, that is believing, He, the living Word, enters into us, we enter into Him, into righteousness, we are filled with Him, the law of the Lord is in our hearts, for He, all the righteousness of the law, is in us and with us, we depart from all iniquity, we serve God and keep His commandments,—yet not we, God forbid, we do nothing, it is Christ who dwelleth in us! Thus the law is fulfilled in us by Him, and we are blessed in Him.

This natural principle of the flesh, that is, of man, is enmity against God. It is the foundation and essence of all the impure and defiled religions of the nations that know not God in all ages, viz.: "We must do something, we must do it solemnly, awfully, seriously, devoutly, zealously, sincerely, we must be very pious, very pious indeed, we must do our great things, and then we shall go to heaven!" The Jews only in ancient times differed from all other nations, being taught of God. Those among them who were Jews inwardly, believed in God for salvation and blessing, not in the beast, man, and his doing something in order to plant himself in heaven! They believed the Word, "SALVATION IS OF GOD," they hated the lie of man, viz., salvation is of man, that is, it is by man's doing something in order to be saved. This natural principle, the enmity of the flesh against God and His righteousness, even his doing all for us and saving us by His Christ, is now the foundation and essence of the impure and defiled religion of the pious Christians. It is the doctrine of man, an unclean beast before God, it is the beast, and the followers of this doctrine are the worshippers of the beast. This beast which now triumphs and prospers on the earth, the religious world, is the bitter enemy of God and His Christ, even His righteousness, which is His doing all righteousness for them that believe, so that He doing it, they have it not to do. Thus He is OUR RIGHTEOUSNESS, for there is no righteousness but doing righteousness. The Scripture saith, "*He that doeth righteousness is righteous.*"

For ages past, even during all the long desolation of 1260 years, this enmity, this doctrine, this beast, that is, the men who held and taught this doctrine, calling it Christianity and the Christian religion, have had great power, and have overcome the saints of God, forcing this doctrine of man upon them, but the beast has never totally prevailed to slay the truth, the doctrine of Christ altogether, until the present day, which is the consummation of desolation. The beast, this enmity, this impure and defiled religion, has always

been fighting against the doctrine of Christ and His righteousness; but in this day, the beast which ascendeth out of the bottomless pit of the earth has overcome and slain all the truth of God, both of His law and gospel, and the dead bodies of these two witnesses whom they have killed are scattered up and down all the streets of their great religious city, as the Lord revealed. These two witnesses, the law and the gospel, the sun and the moon, are now extinguished in the religious world, the earth; darkness covers the earth, and gross darkness the people, and the only law and gospel which they have now is, "We must be very pious, we must do wonderful things, we must do a great deal of good, we must feel, we must do something in order to go to heaven, and if we do, oh! if we do a great deal, and are very truly, sincerely, and wonderfully pious, why then we shall go to heaven! God is altogether out of the question with this beast; it is all his doing, his wonderful piety, his deep feelings, and his religious duties, and all they want God for is merely to stand aside and help them a little now and then to do something, and then to admit them into heaven if they are pleased to go there! And this ancillary office of helping them on now and then, and influencing and enticing them in their career of pious glory, they call the "wonderful grace of God, the wonderful, glorious gospel, the wonderful mercy of God!" Being turned upside down, calling the most atrocious wickedness and falsehood by the great names of righteousness and truth.

The second principle and foundation of their system and scheme.

This is the first principle, the foundation of their scheme and system which they call grace and gospel, viz: that they must do something! Having laid the foundation, and thus undertaken to do something, to do good, to do righteousness in order to go to heaven, what do they do? Do they do righteousness? Do they believe the law of God that there is no true righteousness but fulfilling the righteousness of the law? that without that righteousness every man is cursed? that he that continueth not in all things written to do them, not talk about them, is cursed? Quite the contrary. Having undertaken to do righteousness, they immediately turn round and say that it need not be done! The law of righteousness is too much for them, it is too severe, they are poor miserable sinners, they are not under the law, they are under grace; they have only to do a few little things, to follow a few precepts,

And this is the grace of God to give them something less to do than all the righteousness of the law continually, and they will go to heaven for being very pious, without righteousness, that is, without fulfilling the righteousness of the law! So the grace of the gospel is this, that because they are imperfect creatures God will let them go to heaven if they do the best they can, without fulfilling the righteousness of the law! Then in ecstasies at this grace in being as they imagine admitted to heaven for a little piety without the perfect righteousness of the law, they cry out "Oh what wonderful grace, what wonderful mercy," and they really think they know and believe the grace of God! Thus the grace of God with them is this, viz. that God is gracious to men because they are imperfect, that is, corrupt, unclean, sinful creatures, and therefore in His grace He overthrows all right, even all the law of right, and gives them something less than right to do in order to go to heaven! and this is the gospel, this is grace! And then after breaking the law and setting it aside and giving them a few conditions and precepts to do instead of righteousness, then according to their vile scheme God is gracious no more, but like them, He changes and turns round and says that if they do not do the little things they have now got to do, if they are not very pious, very sincerely and truly pious, and if they do not feel deeply and sensibly what sinners they are, they shall be damned and go to everlasting burnings and hell fire! and this is the glorious gospel of the grace of God!

Never was there such blasphemy, and wickedness, and folly, and crime, as this their system, which they call grace and gospel! It is a total overthrow both of the law and of the gospel, and of the one by the other! They will not believe in God and receive Him by His Christ to do all righteousness, fulfilling the righteousness of the law. Oh no! they have got something to do themselves, they have got to do good, that is righteousness (for there is no other good before God but righteousness, and that righteousness the righteousness of the law.) Thus they overthrow the gospel. Then they need not have righteousness, they need not fulfil all the righteousness of the law! Oh no! God is so gracious, He has set that aside, He has given gospel precepts to do instead, and if they are very pious and perform the conditions they will go to heaven without the righteousness of the law! Thus they overthrow the law! Thus they make God a liar and His law a lie! For the law is an utter lie if righteousness need not be fulfilled, if men who do evil can

go to heaven. None but the righteous can go to heaven, even those who receive Jesus Christ to do all righteousness in them, fulfilling the righteousness of the law in them. They only can be saved. In other words only he that believeth can be saved, for he that believeth doeth righteousness, yet not he but Christ who dwelleth in him.

Thus their first principle is "we must do something." Then they say since it is a settled point that they must ascend into heaven by their doing something, and since they are wicked and corrupt as they pretend to acknowledge, and therefore they cannot fulfil all the righteousness of the law, God gives them something less to do! This is the second principle of their system! By the first they deny God and His power, even His gospel! By the second they deny the law, and overthrow right and righteousness! For when men may do a little good of their own choosing, a little piety, and not the good which God teaches and commands by His law, there is an end of all right and righteousness on the earth among men. When they say they are not required to fulfil the righteousness of the law because they are poor helpless sinners, it is to say that the law is wrong, and that they must go to heaven without righteousness, by doing just as much as they choose to do, because they are too wicked to do what they ought to do. It is great boldness in those who pretend to be and to look so humble, and say they feel such deep humility, to set themselves up as lawgivers in things pertaining to God and His glory, and to give themselves something to do in order to go to heaven less than what the law of God commands, and to say that this violation of the law is grace, and they will go to heaven if they do it!

They overthrow the law in giving themselves something less to do than its righteous commands, and they overthrow the gospel by giving something to do. For it is neither grace, nor gift, nor gospel, if we have to do or to pay something for the blessing! They also, by overthrowing the law and its perfect righteousness, deny Christ altogether. For they say since we sinners cannot do the righteousness of the law, so that we can be righteous before God, therefore there is no Christ to do and give righteousness, and bring us to God in perfect righteousness, but we must do less than the righteousness of the law! They take it for granted that since we men cannot do righteousness good enough for heaven, that is, what alone is real righteousness, in which there is no sin, therefore no one else can do it! Therefore there is no God good enough and mighty enough to give it and do it! There is no Christ

by whom is this salvation ! Thus they deny God and His Christ by their doctrine. For they say since we cannot do righteousness, therefore it need not be done at all ! There is no God to send salvation, there is no Christ to do all righteousness for us, we will go to heaven with less than righteousness, that is, without it ! Thus to them the law is a lie, and there is no Christ, the righteousness of God, the doer of righteousness in them that receive Him, who doeth the will of God ! Such is the blesphemy and wickedness of their doctrine ! Thus they deny God, and His law and His gospel, His Christ ! These people, with such a doctrine, the doctrine of those who never heard of Moses or of Christ, to whom there is no law of God and no Christ, no righteousness of God, call themselves pious Christians, and pretend to believe in Christ !

Thus they undertake to go to heaven by a righteousness less than righteousness, that is, by wickedness ! They cannot fulfil the righteousness of the law, they are imperfect creatures, poor miserable sinners ! And they cannot receive the gift of righteousness, Jesus Christ, to do all righteousness, clothing us with righteousness, even with himself, doing it all in us ; they are not poor and imperfect enough for that, that is quite ridiculous ! Yea the power, the love, the gift, the goodness of God, His salvation and blessing by Christ His righteousness, is ridiculous in their eyes, they will not have the gift of God, they will do something themselves, but not what they have got to do ! They will do something of their own which they greatly admire, calling it piety. It is wickedness ! And all their system, their faith, their hope, their feelings, their vital godliness, their experimental religion, their evangelical Christianity, is wickedness ! It is despising, casting down, and overthrowing the righteousness of the law of God, all the law of righteousness, and despising, slaying, putting to death, and crucifying afresh the Christ of God ! They have not the righteousness of the law to fulfil ! Oh no ! that is ridiculous ! That is preaching perfection ! Thus the law of God is ridiculous to them. And God does not give and do all righteousness for His people by His word, His son Jesus Christ, whom he hath sent,—no indeed ! that is perfectly ridiculous, that is having God to do all things for us, that is believing in God, that is giving nothing to man to do in order to go to heaven ! That is quite ridiculous ! Thus the law of God is ridiculous to them, and Jesus Christ, the doer of righteousness, the Christ of God, is ridiculous to them ; both His law and His gospel are ridiculous in their eyes and to their wisdom. Having set aside, slain, and destroyed by their doctrines both these two

only witnesses of God, they are resolved to go to heaven without either of them, without righteousness from one or the other of them, without doing themselves the righteousness of the law, and without receiving Christ to do it! but by feeling, looking, and doing what they think to be better than either, by being very nice and pious; and that is not ridiculous in their eyes,—no, that is vital piety, that is experimental evangelical Christianity! Such is their wicked scheme and plan by which they believe they are going to go to heaven!

Their scheme leads men into greater damnation. It would be no kindness to the children of men to relax the law.

Christ came not to destroy the law and the prophets, not to set aside or diminish the righteousness they preach, but to fulfil it in all them that believe. They that do not this righteousness are not blessed. He came to save His people from their sins, their not fulfilling this righteousness, and for which they were in condemnation, that they might be a righteous people, and be blessed, doing the will of God. Not that it should not be done as the pious Christians teach, or which is the same thing, that less than it should be done; God forbid! but that He should do it all in them. It would be no grace to diminish the righteousness of the law by giving something less than it to do, for any thing less would be less than right and would be sin. If men were permitted some sin, they would commit every sin. Though they cannot do good, that is, righteousness, in which they can appear before God, yet when they fear they do many things and can do much for their own earthly advantage. But the more they are let loose from restraint, the worse they act. So that the more grace the Christians put into their evil scheme, the more ungracious and unkind to men is their scheme. There can be no blessing nor salvation by it, for men are as certainly condemned under a law to do a little good now and then as under the true law to do no wrong whatever at any time to any one. But they are worse damned under the pious Christian's law of doing a little something now and then, for they are drawn and enticed by it to damnation. The license which it gives them to do some sin encourages them in all evil. They entertain the false hope of being saved, notwithstanding they commit sin, by the grace which they are falsely taught to believe is given for the little things of piety which they do now and then. They vainly suppose that they will go to heaven to dwell with God for the little good or piety which they think they do, and that there is no law and con-

damnation for the evil they do. Under this delusion they cast off all fear of God, and tremble not at His law, and fear not to do evil, because they think they are going to heaven! Thus men are worse damned under this false gospel of doing a little something now and then, than under the true law to do no evil whatever. They fear less and they act worse, and they receive the greater damnation. For men will be judged according to their deeds, therefore one evil deed more into which they are enticed, is one pang more in their hearts and consciences, it is an increase of damnation. Therefore to set up this false law of being pious and going to Church on Sundays, instead of the law of God to do all its righteous deeds, is to deceive and destroy men, and to say it is the gospel, is to lie unto them. It is no common lying, it is no common sin of mankind. With deceitful looks and uplifted hands they take the name of God on their lips to give authority to their own lying, and say that their damnable doctrine and delusion by which they destroy men is God's doctrine!

It would be no kindness to the children of God to relax the law.

It would be no grace, mercy, or kindness of God to his people, if he were to relax the law, and suffer them to do any evil whatever with impunity. It would be leaving them to be cursed. For they never could be blessed, they never could know God and approach unto him so long as they remained in sin, doing evil, not doing his will, which is all the righteousness of the law. For wherever there is evil-doing, there is the inevitable curse of the law. Therefore God doth not suffer his people to do any evil whatever, which would be to suffer them to remain accursed. Therefore the law is more terrible to them than to others. For He chastens them, and teaches them out of his law, that they may learn righteousness, that they may know the exceeding sinfulness of sin, that when they are chastened enough, and the evil flesh is put down and slain with Christ, he may give them rest in Him, his righteousness. Therefore He doth not give them any hope that there can be any rest or blessing for them without righteousness, even to do it. Therefore He doth not set aside his law over them, but teaches them by terrible chastenings the certain truth of the law, that righteousness must be done, no evil must be done, there is no peace to the wicked, even to them who do not fulfil all the righteousness of the law. It is because the righteousness of the law must be fulfilled, and that there is no peace without it, he sends his son, Jesus Christ, his living word, from heaven, even the spirit of

his son, into the hearts of his people, to dwell in them, doing all righteousness in and for them, and so the law is truly fulfilled and they are blessed !

He, the Christ of God, not only fulfils all its righteousness in his people who receive him, but he also fulfils in himself all the sacrifices, burnt offerings, and figures of the law besides, for he is the substance of things hoped for, the heavenly original and pattern of the earthly figures which Moses made, according to the pattern in heaven. He is the Sabbath of God from everlasting, the true rest in spirit and in truth, the sacrifice and oblation in body and in spirit, and so all the law is really fulfilled, in its righteousness, and in all things. And they that are taught of God will hear and receive Him by the gift and power of God, and trust no longer in man, for vain is the help of man !

Their doctrine that if they are truly and sincerely pious, they believe they worship God, is wickedness and folly.

The doctrine of worshipping God by being very pious, and doing many things, or any thing, is the doctrine of whoredom and abomination. It is the natural doctrine of man, of the heathen who know not God ; it is not whoredom in them, it is their natural religion, but it is in those who call themselves servants and children of the living God.

The true worshippers of the true God worship him, entering into his holy temple, his Christ. Out of him there is no knowledge, and no worship of God. They behold the glory of God in Him his holy habitation. In Him, receiving every blessing and good gift, in Him being cleansed by his blood, and in Him being righteous and without spot, they give thanks to God by Him, and praise Him in him for all his goodness to them.

Thus we are blessed, we are saved, we are made alive, we are in Jesus Christ, his holy temple—that is, we believe, before we can possibly worship God.

The doctrine of the pious christians is exactly the reverse of the truth. They teach, you must first begin and do something ; you must first be very pious, and then if you do all this you are a believer, you worship God. Therefore they set to work to do a great many things, to be very pious, and when they think they have done enough, they think they are believers and worshippers of God, and are surely going to heaven. Thus when they teach and exhort men to be very pious, they destroy men, turning them away from God, teaching them to despise his holy temple, and to trust in whoredoms. For it is whoredom to think by painting our

faces, and making ourselves pretty by piety, and doing something, that we please God, and entice him to love us. It is downright whoredom.

Their doctrine is to do something first, get an experience first, and believe afterwards. Having done their piety and got their experience, they are puffed up with pride, and think they are going to heaven. Their piety, and pious feelings and exercises are good for nothing, for they are not the deeds of the law, which are good and profitable to men. Their pious exercises do not clothe the naked, nor feed the hungry, nor defend the fatherless and afflicted.

What folly, to think to please God and go to heaven by things which do not even please men, and are not good enough for them; for men would rather have common honesty than all this piety. Their natural knowledge of the law, which all men know naturally, teaches them the truth, that to do right is better than piety. Thus men, even men, know there is something which is better than piety, and look for something better; it is not good enough, even for men. Therefore it is folly to think that if we do these pious practices and have these pious feelings, we have got the true righteousness, we believe in God, and shall go to heaven.

There is no good, there is no wisdom, in all this piety; it is human pride and folly. But it is wisdom, it is not pride and folly, to fear God, our Maker, and his law, to do right, even the right and good deeds of the law, mercy, justice and truth towards all men—this is not folly; this is what God commands to be done. And yet for doing this, which is great earthly wisdom in earthly men, a man will not go to heaven. If he does all the good deeds of the law, though he will have his reward, and have cause to be glad that he has done them, yet he will not go to heaven for it, for by the deeds of the law shall no flesh living be justified. Thus a man will not go to heaven for deeds of human goodness and wisdom done by man, for sin is with them; it is not righteousness before God; much less will he go to heaven for deeds of human pride and folly, even for piety.

They are artful, ingenious and industrious in devising plans to deceive themselves, and in contriving words to sustain their folly. They say we do not teach that a man will go to heaven for being pious; we teach that only he that believes will be saved. Thus they willingly deceive themselves, for they are very anxious to be deceived. They say if a man believes he will be saved; but they say if he is very pious, and has an experience, then he believes! It is the

same thing as to say if he is pious he will be saved, only it is contriving to say it, and to hide it by deceit! They really imagine that if they are pious, they believe. This is wickedness and folly. If a man does all good deeds, omitting none, and the deeds of the law are all good deeds, he does not believe, he is not justified, he is not righteous before God. How much less is being pious and doing the useless deeds of piety, believing in God. Since all the righteousness of man, which is good and excellent for man, is not faith in God, how much less is that which is not righteousness, even before men, which is not good and profitable to men, faith in God?

When we do our works we receive the reward of our works, according as they are good or evil; but when we believe in God, we receive the gift of righteousness and blessing from God. Receiving the reward of our works is not receiving the gift of God, because doing our work is not believing in God. If doing our works, if doing piety, and being sincerely and truly pious as they speak, in admiration of their piety—if doing any thing whatever means believing in God, surely doing the best things, doing all the good deeds of the law, would be believing in God. But it is not; for doing them all, even if a man did them all, he would not be justified, he would not be righteous before God; he would not have that righteousness in which he could appear before God, and rejoice in his presence. Doing our deeds does not bring everlasting righteousness, but faith in God does. Therefore doing our deeds is not faith in God.

Therefore whatever we do, we do not believe in God, but when we enter, when it is given to us to enter into his Christ, his righteousness, his holy temple, then we receive righteousness from God, we stand in righteousness in the presence and grace of God, we receive the Christ, the salvation of God, we receive every thing from God, we believe. Then in him, blessed and covered with righteousness in him, we worship God and praise and thank him for his gifts, his wonderful works to us, the children of men. When we do our works, we receive the full reward, the real worth of them, but not more than they are worth; not heaven. That would not be just, to give for things infinitely more than they are worth. God is righteous. He knows the full value of things, every man will be honestly paid for what he honestly does. But heaven, and blessing, and eternal life and righteousness is the gift of God to them that believe in God. It is of great importance, therefore, that a man should take care that what he does is good for something; deeds of right-

eousness, of right towards all men, deeds of the law, and not what is good for nothing : deeds of piety and feelings of piety, which are profitable to no one, that is, good for nothing.

CHAPTER VI.

THE GREAT FOLLY, INSOLENCÉ, AND IMPERTINENCE OF THINKING THAT IF WE DO SOMETHING, IF WE ARE VERY PIOUS, VERY INDEED, SINCERELY AND TRULY SO, WE SHALL GO TO HEAVEN !

THE Pious Christians laugh at the very thought of the goodness of God, that he gives heaven and blessing, that we do nothing for it, and have nothing for it to do. They laugh at the wisdom of God, which is foolishness to them, but it is their own folly and doctrine which is laughable. This old pagan doctrine never was the doctrine of the Jews, till that generation arose and established itself in power over them which crucified the Lord of Glory, and deceiving and destroying men, brought their nation to utter destruction. Before that generation arose, the doctrine of the people of God always had been to believe in God, to trust in him for deliverance and blessing first, and then by his strength and power to receive and have salvation, even righteousness and deliverance from iniquity afterwards. That generation taught that if they were very strict and austere in doing, then they were worshippers of God, then they were going to be blessed, or "going to heaven." Thus placing themselves and their doing something first, and God afterwards. This is the very doctrine of the pious christians ; it is the same generation, it is not passed away, as the Lord Jesus Christ revealed, saying, " Verily, verily, I say unto you, this generation shall not pass away till all these things be fulfilled." And it is not passed away, according as he spake. Heaven and earth are not half so sure and certain as he, the word of God, by whom they were made. It is now on the earth, ruling in glory and power over the earth, the religious world, and it has crucified afresh the Lord of Glory. This was not the doctrine of the people of God among the Christians, till this generation of Pious Christians arose. This beast was always fighting against Christ and his doctrine ; but the saints of God among the Christians zealously resisted ; till now the beast has prevailed and slain both the witnesses of God. This day, and the day

of the Pharisees, are the only two periods in all the history of the church of God in which this doctrine has prevailed, and been set up and established as the doctrine of the worshippers of God. However desolate the vineyard of the Lord may have been at other times, this doctrine has never been set up and established in triumph as the undisputed doctrine of the people of God, except at these two periods, by a generation which is one and the same generation; a generation of the heathen, who have come into God's inheritance, and taken the houses of God into their possession.

Nothing can exceed the arrogance, pride and self-conceit of this, the doctrine of the Pious Christians, of doing something in order to go to heaven; of being very pious, very indeed, and then believing, then receiving from God. What astonishing pride towards God, the Almighty God, who created heaven and earth, the sea, and all that therein is, that corrupt, sinful creatures of His, who do not do good enough for their fellow creatures upon earth, who are destitute of righteousness even before men, creatures condemned and guilty before God and in their own consciences, by a law which they continually violate, and by which they are cursed, that these creatures should imagine that their austere, proud acts of religion and piety are of such vast importance that God is going to give them blessing and heaven for their deeds. The Lord Jesus Christ has described their true character, and the arrogance and contempt with which they act towards God, in the following words:

"And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

"They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

"For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

"The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!"

Such is this generation of Pious Christians, with their piety and doing wonderful things! They think that God is altogether such a one as they are, one of themselves, a child at play with them. It is all an amusement to them; they are not under the curse of a terrible and sure law which they are guilty of transgressing, and which cannot be broken, but

no, they are so good and so pious they are going to heaven, and it is quite a play to them in the midst of death. They think they are sure of going to heaven for the something they do, which, though it is a folly before men, and not worth anything to men, they think it is quite good enough for God, for they think He is like them, and is only engaged in sport with them. They think God ought to respond to them in return for what they have been doing; they think he is bound to respond to them in the game of religion they play, and in which they think God is playing with them, an amusement they take up every now and then after the more serious occupation of money-making. They think when they condescend to be pious, God ought of course to make them a return; that when they pipe, He is bound to dance to them, and do as they expect that one at play with them ought to do. They are quite disappointed and astonished, that after all they have done they find no response. They call to God, treating Him as one of themselves, saying, We have prayed, we have sung, we have done such wonderful things, we have been so regular to church and meeting, we have felt so deeply and sensibly, and mourned so much, we have been so lively and pious and piped so much, and yet you have not given us what we require, you have not equalled our expectations, we are not rewarded as we ought to be, you have not responded to us and done our wishes, you have not danced when we piped. It is too hard to treat us so; we have sung so loudly, and groaned so deeply, and played the game of religion and piety so well, and flattered you so greatly, that we ought to go to heaven, and have some manifestation now of approbation of what we have been doing.

They are the same generation which slew the Lord of Glory, and have arrived in their piety to such a pitch of arrogance, self-admiration and pride, as to treat God and His law with utter contempt, and to think nothing is good but themselves and their piety. Like as it was with their fellows, the Pharisees, their religion is a play in which they treat God as if He was one of them at play with them, and they are astonished to find that He does not do as they expect, and respond to their follies and mummeries. When they have piped, they expect him to dance to them; when they have felt pious and been to church on Sunday, for doing all which things they would not on any account make any man their son and heir if he was to do them before their gates for a hundred years, yet they expect God to take them to heaven, for in dealings with men there is some reality,

but in the game of religion it is all a play. Thus has the Lord Jesus Christ, who knew their thoughts afar off, described them, and their insolence and folly. They will have their own way and their own piety. God's way does not suit them at all; nothing is good in their eyes but piety like their own; therefore, the prophets of God and the Christ of God do not suit them at all. When God sends to preach to them, that He requires righteousness in deeds and actions, not the show of piety, they will not hear that, they are determined to make their religious show instead; any one that tells them the truth of the lying hollowness of their piety is a devil. But when God sends His Christ, His Son, His very righteousness, that is worse still; His doctrine that He doeth all for His people is wickedness in their eyes, it is not harsh, austere, and pious enough; to them Christ and His people are quite destitute of piety; they do not disfigure their countenances, they do not make an exhibition of outward mortification and abstinence. Thus to them, John, who preached righteousness, was a devil, because he exposed their hypocrisy; and Christ was a friend of publicans and sinners, he was not respectable enough, nor pious and austere enough, he did not join a church! But though God's way does not suit them, they highly admire their own way and their piety, and they are sure they will go to heaven for that!

So completely do they despise God, as to imagine that He does not know nor understand. They literally believe He has not as much common sense as they have, for they expect Him to give more for things than they are worth, what they never would do themselves! They expect God to give them heaven for doing pious deeds, for the doing of which they would not themselves give any man anything, or think it worth paying for. But they are mistaken, wise as they are, in thinking God does not know them and their thoughts, that He does not weigh their actions, that He does not know the real worth of their piety! God shall laugh at them who think to go to heaven for doing something, for being truly and sincerely pious first, and then after that believing and going to heaven; who think that if they pipe and mourn first, God ought to respond to them. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision! Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yea, and when God speaks they shall fear and tremble, their joints shall be loosed and they shall shake!" Now consider this ye that forget God, ye that set up yourselves with God and above God, for God giveth

time to consider, and He forgiveth, He doth abundantly pardon. Blessed are all they that hear His voice, and consider and turn away from lying vanities to put their trust in Him only, who submit to God and receive from Him all things, and think not to pay, or recompense, or give to God by their doing!

CHAPTER VII.

THEIR GOSPEL IS A SCHEME OF CONFUSION AND CONTRADICTION.

WHILE THEY GIVE THEMSELVES LESS TO DO THAN WHAT MEN HAVE TO DO, EVEN THEIR WHOLE DUTY, THEY UNDERTAKE TO DO MORE THAN MEN HAVE TO DO, EVEN THE WORK OF GOD WHICH THEY ARE NOT ASKED TO DO.

Thus they undertake to do, in order to go to heaven, refusing Christ, not willing to receive Him to do the will of God, by which His doing, which is the righteousness of God, they that believe enter in Him into heaven. Then having undertaken to do and to make for themselves a righteousness in which they can go to heaven, they refuse to do what God has commanded men to do, all the righteous and just deeds of His law, and set themselves what they think good to do, even no righteous deeds at all, but ceremonies and feelings instead, going to church, keeping Sunday, and such like things which are not even good to men. But such is the confusion, folly and contradiction in which their pride and wickedness has entangled them, that while they overthrow the law of good actions to be done to all men continually, and set up less than God's law to be done, they at the same time give themselves and undertake to do infinitely more than all that the law of God requires of men to do towards each other. They have less than the law to do, they need not fulfil all its righteousness, and they have more than the law to do; such is the wicked contradiction of their system and false gospel. They teach that men must do the work of God. It is the work of God, by His Christ, to give repentance unto Israel. They teach that men have this work to do, and they must do it, it is a deed of their will and power, if they will. Whatever is done, because it is done, they not knowing any power or God but man, believe it is done by man. Men repent; they that are of God repent towards God, but it is by the power and gift of God; He it is who turns them and they are turned. They teach and insist upon

it that they men do and have to do this work and gift of God. Men believe, they that are of God believe, he opens their understandings to understand, he gives them ears to hear, and he causes them to hear his word and believe ; it is His work, but they teach this work of God is the work of man, that he does it, must do it, and has it to do. Men depart from iniquity, they that are of God believe in God and do righteousness, they cease to do evil and learn to do well, but it is by the power of God, by Jesus Christ his Son dwelling in them and doing all things for them ; but they teach, that this blessing, this righteousness to be delivered from evil doing and wicked works, is the work of man ! man does this work of the grace of God, of his Christ, man the enemy has it to do, and does it, it is his work. Thus, whatever is done, they know of no God and no power to do it but man, and they teach men that they must do that which is the work of God, and which God himself gives and does wholly and altogether himself, by His Christ. Thus they have less to do than what they ought to do, and also they have far more to do ! They need not do what God commands and requires all men to do, and they must do the work of God, which it is wickedness to think of doing. They destroy the law upon the earth, they have it not to obey, they have something less to do than to do no evil to their fellow man ; and then, filled with the spirit of lies and contradiction, they insist upon it that they have more to do, yea, far more than that which the law commands the earthly man to do towards all men on the earth, far more than their earthly duty, for they have to do heavenly deeds, the deeds of God by His Christ, yea, they wicked men who do not righteousness good enough for the earth and for men, have to do heavenly righteousness whereby to ascend into heaven and stand in the presence and grace of God thereby !

Thus they have confounded and confused all things, but God, by his truth and word, Jesus Christ, will restore all things. They are turned upside down in all things, it is the city of Sodom and Egypt, of confusion and darkness. They confound the earthly law and duty of the earthly man with the heavenly work and gift of the power and glory of God. They confound the duty and obligation of man on the earth with the everlasting gift and promise of God from heaven. They confound the gross animal goodness and sweetnesses of the flesh, of a beast before God,—a goodness and beauty which, like the flower of the field, fades away in a minute, with the glorious, holy, spotless and

everlasting righteousness of the Son of God, the Word of God, which liveth and abideth for ever. It is dreadful wickedness and confusion! All that God does, they teach proudly and haughtily that they do, it is something they do in order to go to heaven, while what they ought to do they think not in the least of doing. They confound the works of man with the works of God, the ways of man with the ways of God, and thus in setting up the feelings, experience and doings of man instead of the works of God, even His Christ, they set up man instead of God.

They can do what they please; it all depends upon them. They can bring down Christ from heaven to dwell with them if they please, for they can believe if they please. They who cannot even make the sun to shine upon them if they will, can make God to shine upon them with the light of His glory, in the face of Jesus Christ, if they will; they can behold the glory of God, if they will; they can give themselves life, eternal life, if they will, for they can believe if they will, it is something they do, a work they perform, if they will only condescend to perform it!

They deny all this; filled with the spirit of lies, they deny all that they teach and believe, and they profess to believe all that they deny. But not only do they thus teach that they do and perform all the work of God, and of His glory and grace, but they go further; they say and teach that they must do it, it is a law, a positive duty, a condition imposed upon them to do, and they must do it, yea, they teach that salvation is conditioned upon their doing and performing the very work, and gift, and glory of God, and that they must do it, God's work is their duty. They overthrow all the law of God, the good conduct and just actions from man to man which it commands, and, instead of what men have got to do, they give them to do what they have not got to do, even the very work, glory, and gift of God. Thus they destroy men, setting them to work to do something in order to go to heaven, teaching them to forget their real and proper duty on the earth, according as they do which they are blessed or cursed, according to their deeds. Thus they exalt themselves to do the work of God in the place of God. Thus sinful man, the man of sin, the unclean beast, hath placed himself where he ought not, and standeth where he ought not. Let him that readeth understand. They set themselves up above and before God, to do the work of God, while with all deceit they deny it. They will do it first, then after them God may do, God may be God

after them, they consent to it then, and this they think is believing in God!

Thus, as the Lord God who created heaven and earth, and the sea, and all that therein is, revealed before of them by His holy prophets, the day is now come so long spoken of before, and the earth, the religious world, is literally turned upside down, having confounded, confused, and falsified all things, turning all things upside down; for that which they have got to do they feel and teach that they have not got to do, even the law given to man, the law of all righteousness and good conduct towards all men on the earth; and that which they have not got to do, which is given for nothing, and received by all the poor and needy as it is given, even freely, for nothing, they say they have got to do, even the very work, and power, and promise, and glory of God. It is unutterable wickedness and blasphemy!

Thus they exalt man and despise God—thus they take away from God the glory of His gift, and set up themselves, filthy man, to do that which God alone does. Scorning to receive, that is to believe, they set to work to earn that which God gives. Thus they have fallen into the snare of the devil, even of their own pride, wisdom, and wickedness; thus God hath rained down snares upon them, as He promised He would do to the wicked; for they are the wicked who trample under foot the law and word of God, despising its righteousness and righteous commands, not seeking after righteousness, who do evil to their neighbour, backbiting with their tongues, who cast out the stranger, the poor, and the afflicted, who slay the fatherless and widow by cruel words and conduct, who desire not to do the righteousness of the law, but do the contrary. The pious Christians despise, and have despised this law, and devoured, hated, and cast out all those who followed not with them in their ways, and joined their religious denominations, putting into their bag. They have not abounded in love towards all men, but on the contrary, they will not suffer a man to buy or sell, and earn his living on the earth, if they can help it, unless he consent to receive their mark and take some number of their name, professing to be one of them. They have dishonoured God in dishonouring His law, doing evil to their neighbour; they have hated God in hating their neighbour who refused to join them. Do they think God will leave unpunished those who thus do evil, while they say they ought not to do it? those who thus act towards Him while they profess to belong to Him and to love Him? God has not left them un-

punished ; He has rained snares upon them, and they know it not, they are burned up with the fire and brimstone which they pour out of their mouths upon all others, they are consumed with terrors, their faces are as flames ; this is the portion of their cup.

CHAPTER VIII.

THE ASTONISHING DELUSION OF THE PIOUS CHRISTIANS IN TEACHING THAT THE GOSPEL PERMITS A LITTLE SIN, IN CONSIDERATION OF FEELING DEEPLY, GOING TO CHURCH ON SUNDAYS, AND BEING PIOUS.—IT REQUIRES RIGHTEOUSNESS TO BE DONE FAR MORE THAN THE LAW.

The pious Christians teach and believe, that provided men do the best they can very sincerely, and provided they are sincerely pious, going regularly to church on Sundays, then they will go to heaven, notwithstanding they do evil, and commit sin now and then, and do not depart from all iniquity. Then they teach that this is the gospel and the grace of God, whereby God lets them go to heaven on such easy terms. This, though like all their other false doctrines, it is much disguised, concealed, and buried under words and talk about the grace and goodness of God, and the sinfulness of sin, and the beauty of righteousness, is a most deceitful, lying, and damnable doctrine. It is to teach, in effect, that men will go to heaven by their doing, provided it is earnest, real, sincere doing, that is, in fact, the more it is their doing. This is to teach a lie ; it teaches, in effect, that men will go to heaven with sin upon them, which is to teach a lie. It teaches that the whole law of all their duty is not upon them, that doing a little now and then will pass instead. This is to teach a lie. They lead men to suppose that they are not cursed if they do evil, and as they do it, but that being pious, they will escape by grace ! This is to teach a lie, and destroy men. They lead men to suppose, that since they are too evil to do righteousness, there is no Christ of God to do it for us, it need not therefore be done, we may do the best we can, and then we shall go to heaven. This is to teach a lie, a lie denying God and His law, and denying His Christ, who, in compassion upon us, his people, whom He will save, since we cannot obtain perfect blessing, because we are destitute of perfect righteousness, came on purpose

after them, they consent to it then, and this they think is believing in God!

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THE ASTONISHING DELUSION OF THE PIOUS CHRISTIANS IN TEACHING THAT THE GOSPEL PERMITS A LITTLE SIN, IN CONSIDERATION OF FEELING DEEPLY, GOING TO CHURCH ON SUNDAYS, AND BEING PIOUS.—IT REQUIRES RIGHTEOUSNESS TO BE DONE FAR MORE THAN THE LAW.

The pious Christians teach and believe, that provided men do the best they can very sincerely, and provided they are sincerely pious, going regularly to church on Sundays, then they will go to heaven, notwithstanding they do evil, and commit sin now and then, and do not depart from all iniquity. Then they teach that this is the gospel and the grace of God, whereby God lets them go to heaven on such easy terms. This, though like all their other false doctrines, it is much disguised, concealed, and buried under words and talk about the grace and goodness of God, and the sinfulness of sin, and the beauty of righteousness, is a most deceitful, lying, and damnable doctrine. It is to teach, in effect, that men will go to heaven by their doing, provided it is earnest, real, sincere doing, that is, in fact, the more it is their doing. This is to teach a lie ; it teaches, in effect, that men will go to heaven with sin upon them, which is to teach a lie. It teaches that the whole law of all their duty is not upon them, that doing a little now and then will pass instead. This is to teach a lie. They lead men to suppose that they are not cursed if they do evil, and as they do it, but that being pious, they will escape by grace ! This is to teach a lie, and destroy men. They lead men to suppose, that since they are too evil to do righteousness, there is no Christ of God to do it for us, it need not therefore be done, we may do the best we can, and then we shall go to heaven. This is to teach a lie, a lie denying God and His law, and denying His Christ, who, in compassion upon us, his people, whom He will save, since we cannot obtain perfect blessing, because we are destitute of perfect righteousness, came on purpose

to bless us, by doing all the will of God for us, even perfect righteousness, giving it to us, and putting it upon us, so that we are made the righteousness of God in Him; and so, and only so, we go to heaven, even in Him, spotless, and without blemish before God, in Him, who is righteousness.

The false gospel they teach consists in man's works, in something which he does, but it is not all that ought to be done, and yet by this he is going to heaven without perfect righteousness. Thus they teach, that the gospel, such as they have made it for themselves, kindly winks at a little sin, provided a man is very pious, very indeed. Astonishing deception! the gospel admits of sin far less than the law. But they say, we are imperfect creatures, we cannot fulfil the righteousness of the law, and therefore, though we do iniquity, yet if we are pious, we shall go to heaven by the gospel, which we could not do by the law. And this they call the grace of God! Thus the grace of God, according to their lying doctrine, admits of a little sin, and that is all sin. Thus, as God foretold of them, they turn the grace of God into lasciviousness, and make Christ the minister and abettor of sin, and His gospel a code of wickedness, a law, but half of a law. Thus when they speak of grace and gospel, they signify a lie, for they have turned the truth of God into a lie, and the words of truth are lies in their mouths, signifying only their own thoughts and inventions.

The gospel of the grace and glory of God by Jesus Christ does not diminish from the law of righteousness, nor set up things to be done instead which are not deeds of truth and goodness towards all men. God forbid! If it did so, it would be sin, for it would overthrow the law of righteous actions towards all men continually, which can never be overthrown. Righteousness is not only indispensable by the gospel, but it is more so than by the law; by both it is indispensable; there is no peace nor blessing without it, for the righteous God loveth righteousness, and abhorreth the evil-doer. But by the law by which men will be judged according to their actions, even a measure of earthly righteousness and good conduct done towards men will have its reward. When the Egyptian midwives saved the infants of Israel, God established their houses, and recompensed them for being merciful to their fellow-creatures, though they did not go to heaven for it. But by the gospel, some little earthly righteousness done by man now and then is not righteousness such as any one could go to heaven in. If a man did all the righteous deeds of the law, he would not

have righteousness so that he could go to heaven. "By the deeds of the law shall no flesh living be justified," and be righteous enough to go to heaven. It must be perfect righteousness, without sin and spotless, truth in the inward parts, if we are to be blessed, and stand in the presence of God, and behold His face in joy. By the law, earthly men will be blessed in measure and proportion according to the measure of their conduct; the wisest of them will have some sin to answer for; but by the gospel, the blessing is not by measure, it is perfect blessing to them who are in Christ Jesus, for their righteousness is perfect righteousness in Him, they have no sin to answer for, for they are in Him, and in Him is no sin, He has taken it all away from them that are in Him; therefore, by the gospel, righteousness is much more indispensable than it is by the law, and he that not believing in Him does not receive Him, the righteousness of God, the truth, to be in his inward parts, filling him with righteousness, so that he shall not depart from God by doing iniquity, does not believe unto salvation, and cannot be blessed and behold the glory of God.

Thus both the law and the gospel require righteousness to be done. How then do they differ? They do not differ in righteousness, they are one and the same; they both preach righteousness, and the same righteousness, for there is no other righteousness than true, perfect, and continual doing right, and doing no wrong. They differ only in the way to do righteousness, and in the doers of it. By the law it is the work of man, the flesh, it is his duty, his whole duty, for no wrong must be done, none can be done, without suffering for it, it is an immutable law; but by the gospel, righteousness is the work, and doing, and gift of God, by Jesus Christ, done by him, the Word of God, in all them that receive Him. They receive him whom God hath sent, the salvation of God, and He doeth all righteousness for them and in them, they have it not to do. They have nothing to do of this great salvation; they are made the righteousness of God in him, the Righteousness of God, entering into Him. He doeth all righteousness in them, and departing from all iniquity, they are saved from the curse which is inevitable upon all them that do iniquity, according as they do it.

By the law, man is the doer, he has it to do himself, and it is not done, and he is not and cannot be blessed; but by the gospel, God is the doer by Jesus Christ, his living word we have it not to do, we receive Him to do it, He does it, it is done, and we are blessed. Thus the two are as different

the one from the other as the doers are different, as God is from man. It is the same righteousness in both, for there is but one true righteousness, which is all the righteousness of the law, and it is love, mercy, truth, and goodness, and no evil whatever, and it is the will of God. It is the same righteousness, but to man the law is a carnal commandment, he does not believe in God to do, he makes it a carnal commandment for him, the flesh, to do; but the gospel is not a carnal commandment, not something for man, the flesh, to do, it is the power of God, his living word, Jesus the Christ of God, received in our spirits to do all for us, being the life in us, and to fulfil all the righteousness of the law in us. This is the righteousness which is by faith, it is the Christ of God himself, the Righteousness of God himself, the salvation of God, received by faith, to be with us and in us. To have and receive Him, the Living Word, is to have life, and thus the Scripture saith, "He that hath the Son hath life, but he that hath not the Son of God hath not life."

Thus God having given a law requiring righteousness to be done, does not overthrow this law and suffer evil to be done by the gospel, as the pious Christians wickedly teach. The law, instead of being overthrown, is fulfilled by the gospel. This is the way to honour, to magnify, to confirm, and establish the law, viz., to do it; and God will verily confirm it in all things, and towards all men, both to them that believe by blessing them with righteousness, and to them that believe not, by recompensing them for their unrighteousness.

No; God hath not set aside his law nor the righteousness it requires, not one jot or tittle of it, by the gospel. God forbid! It abideth forever. It must be done. Because it must be done, Christ came to do it for his people. It must be done; it abideth, commanding to do no evil; to do all right to all men continually, surely avenging all evil-doing, its sword and fire pierces to the very marrow. Righteousness must be done; law or gospel, it must be done. If a man hath not God, by Jesus Christ, to do it all for him, and in him, saving him from his sins, he must do it himself, and he is under the curse; he cannot be blessed. God has never set aside this law of righteousness and right-doing, and good behaviour on the earth, towards all men; not one jot or tittle of it can pass away; nothing can be substituted instead of it; no feeling, reading, singing, preaching, talking, no piety, or religion or abstinence or mortification of any kind, no doing even of a part of it, can be substituted for the whole, even for righteousness, and prevent the curse, the inevitable

curse, the wrath of God by the law, which is upon every soul that sinneth, according as he sinneth. God has given no gospel nor precepts of the gospel, nor experience, nor Sabbath-keeping, nor whining, nor groaning, nor rejoicing, nor feeling, nor doing, nor anything whatever, as a substitute for this law of right and righteousness to be done continually. To fulfil the righteousness of the law is to do the will of God, for goodness, truth and righteousness is his will and his delight; and Christ came to do his will, the righteousness of the law, in all that believe; who receive him, the Word of God, to dwell in them, doing righteousness, and saving them from all sin. They that are of God, hear and receive Him whom God hath sent, to heal all their diseases and to bless them. They receive Him, the righteousness of God, and He filleth them with righteousness; He doeth it—they do it not, and have it not to do, and have nothing to do, and must do nothing; but entering in Him, the Sabbath of God, must stand still, yea, sit still and behold the salvation of God; how He saves from the mouths of the lions, and from all the power of the enemy.

It is certain death not to keep this Sabbath. When we do, it is not God who doeth, and we perish. They that receive Him, receive the life to be in them, and they live; they are the righteous in Him who live by faith. They that will not receive this righteousness, even Jesus Christ the Son of God, to do all righteousness for them, he doing it all, they doing nothing of it, standing still, ceasing from all their works, beholding the glory of God, but who will trust in their own doing something, are cursed; for having something to do, they have all to do; (there can be nothing less to do,) and they do it not, and are cursed.

How the Pious Christians have utterly overthrown and slain both witnesses of God, both His law and His gospel, reducing all righteousness to a single mental act, joined with a little feeling!

Thus the Pious Christians set aside all righteousness, both earthly and heavenly, both the law and the gospel. They do not receive Christ to do righteousness for them; they will do what they think better than His righteousness, and go to heaven without Him. They will not do the righteousness of the law, which is blessing for men on the earth; they are doing greater things, whereby they will go to heaven. They have invented being pious, instead of doing the righteousness of the law themselves, and instead of receiving Christ to do it for them; that is, instead of doing any righteousness at all. Thus they have overthrown all righteousness, having cast down

and slain the two witnesses of righteousness, the law of God, which testifies that it must be done, and the gospel of God, which testifies the grace and power of God in doing it, by Him whom he hath sent.

They have arrived to the perfect consummation of all wickedness, in this day of the consummation of desolation, having overthrown the law and all its righteousness required from man on the earth, and despising Christ, the righteousness of God from heaven. Formerly among the Pious Christians, the earth, those who professed the worship of God, before the beast which ascendeth out of the bottomless pit of the earth, which is the proud heart of the wise and pious religious man, a pit of unfathomable depth of deception, iniquity and lying—before this religious beast had slain, as now it hath done, the two witnesses of God, there was some fear of God on the earth, the religious world; there was some respect for his law, some regard for the performance of its deeds of truth, mercy and justice between man and man. They had a little regard to what God commands; they had not entirely set up what man admires. There was some salt on the earth, among religious professors; the doctrine of the beast had not yet fully triumphed; men, though in desolation, still trusted in God to save by his power. The doctrine of this generation, even of the generation which has slain the Lord of glory, having crucified him afresh—their proud doctrine, that when they do something, and are very pious, they are bound to go to heaven—that when they pipe, God is bound to dance to them—this, their proud doctrine, was not yet altogether, as now, the ruling piety and the established religion of men. The sun and air, though darkened, yet gave some light; the stars, the congregation and people of God, were not entirely fallen from heaven; the moon was not yet quite turned into blood; making the deeds of man, deeds of law and obligation, to be instead of atonement and cleansing by the blood of Jesus Christ. The powers of heaven were not, as now, shaken; Satan had not yet totally overthrown the truth of God, and exalted himself, in sinful man, above the throne of God, as a power first and before God, under the show of piety and evangelical Christianity. The earth still brought forth some fruit, not altogether despising the gift of God, the rain from heaven: and the saints of God, his inheritance among the Christians, though apparently few in number and in great desolation, and overcome by the beast, as they have all been, more or less, for forty-three months, had yet a little faith, hoping in God for his righteousness.

But now the earth is arrived to the utmost triumph of wickedness and pride; it is turned upside down; it is dissolved; the mountains thereof are moved into the midst of the sea; its doctrines are the same as those of the sea, that is, of the world; it is the doctrine of human power, philosophy and wisdom, which is atheism. The curse devours the earth; it bringeth forth briars and thorns; lust, covetousness, murder, overspread it in every corner, while they boast haughtily of the great things they feel and do; of the efforts they are making to reform the world, and send forth their messengers to evangelize the nations, compassing sea and land to make one proselyte. The few men left have fallen from the truth like stars from heaven, following their own inventions, burnt up because of their iniquity, worshipping the beast and his image, glorying and boasting in their feelings and their sin. The word of God which he spake of this day and this generation, by his holy prophets, is fulfilled. And now as the Lord God liveth, who made heaven and all that therein is, and the earth and all that therein is, and the sea and all that is therein, this time shall be no longer.

Now in their pride and wisdom and total departure from God and his truth, they have swept away and exterminated all the law of righteousness, and reduced it all, both all the law and all the gospel, even all righteousness, and all that is necessary to blessing and life, to one narrow, simple point, one single act of the mind and will of man, one small item of man's doing something. They have even reduced all righteousness, both for earth and for heaven, to their own performance of one simple condition and duty, if they please to perform it. This is all they have to perform, and they must do the deed, for it is their doing, if they please, and it is all they have to do to go to heaven. If they only please to do this one thing, they will be blessed forever, and be saved, and have eternal life, and go to heaven, and dwell with God in glory, all for their performing this one condition. Thus in their improved christian religion, there is no longer any law of right and righteousness to be done and obeyed on the earth. Men have not to do right, that is, righteousness, toward all men, and to do no evil; they have only one little act to do, a simple condition to perform and execute; and if they will do this deed, joined with the knowledge that they are sinners, they will be saved; they will go to heaven. Thus one of their teachers says:

"Salvation is conditioned upon simple faith, involving a knowledge of only a few simple truths. I am a sinner; Christ died to save

me from my sin, and God has promised to forgive my sin, on condition of simple faith."—*Sermon preached before the Rochester Conference of Wesleyan Methodists, by Luther Lee; New-York, 1849.*

Thus, instead of all the acts, and the many acts of righteousness which the law of God teaches and commands to be done by man to man continually, which law must be fulfilled, and cannot be broken, they have reduced the whole to one single deed, duty and condition, to a mere thought and persuasion of the mind of man, and for this thought, by virtue of this one idea, they are believers, and are going to heaven.

Thus they deceive and destroy men. Thus, according to their system, the law is nothing; it is done away with by what they falsely call grace and gospel; and the thought and persuasion of the mind of a sinful man, that certain things narrated are true, with the knowledge of being a sinner, this, which they call faith, will carry him to heaven without doing one particle of the righteousness revealed and commanded by the law, without which righteousness, performed on the earth, a man is cursed on this earth—without which righteousness received from above, no one enters into heaven.

That this one work to be done is the work of the dead man, of him who is a sinner, and dead towards God in his own conscience, they leave no room for doubt, though when it suits them they deny it. For it is a condition first to be performed by man. They write learned books to prove that it is an act of man; that he can do it if he will, and give himself life; that is, believe if he will, if he pleases to do it. They say he must do it, and call upon him zealously to do it and go to heaven, saying, "Why will you not do it, and save your precious souls?" And they threaten them with fire and brimstone if they will not do it! They say "if a man himself cannot do it, if he pleases to do it, what is the use of preaching?" Yet after all this, they have the effrontery to declare that they teach and believe that it is all the work and gift of God! It is an astonishment, and a mystery of lying and iniquity. It is a part of their blasphemous doctrines, to say that their wicked deeds and dead works of dead men are the deeds of God. They, the enemies of God, sinful men, do the works; they urge and call upon sinful men to be up and doing, and climb up into heaven! All is done by them, and must all be done by them, for it is a law and duty upon them to do them, and then, after all this, they say it is God has done them! The very people who deny, with rage and fury, that God does any thing at all, who scoff at his work of righteousness by his son, Jesus Christ, by whom alone He works, by whom

He made the worlds—they who utterly deny, and refuse to receive the work and power of God, by Jesus Christ—yet after they have done their dead works, presume to say that it is God who has done them! Thus God does, when they do! When they have done, it is God who has done; it is his gracious work! Thus they exalt, and place themselves first and before and above God and his Christ. God is not God to them. He does not do, it is they who do; and after that, yea, after them, they having done, it is God who has done! Thus the beast, the man who sinneth, the man of sin, is exalted in this day as the Lord Jesus Christ, revealed by His holy apostles and prophets. He, this evil one, is exalted above all that is called God, or is worshipped; so that he now in this day, sitting in the temple of God, standing where he ought not, having exalted himself to heaven, sheweth himself that he himself is God!

Thus they are going to heaven by one single solitary work and deed. For this their deed, they say, is believing in God, if they perform it they are believers, and then, of course, being believers, they are going to heaven. And thus they are going there by a single deed of their own doing and pleasure, which is not even a deed of common earthly good to any human being whatever, nor a deed of any good at all! For if the things, which they pretend to believe, are true, how can any one help believing them? And what good, what righteousness does a man do, in knowing that he is a sinner, and in believing that which being true, cannot be denied?

Thus they have completely set themselves free from all God's commandments, and completely overthrown both His law and His gospel. There is no law to them to obey, they do not do the righteous deeds it requires to be done. There is no gospel to them, they do not receive Jesus Christ to do righteousness for them, and they have not got the righteousness of the law to do, therefore there is no need of Christ, to do it for them! All, the law, duty and obligation over them, and all the gospel they have, is merely to credit certain curious problems and theories of religion, which their pious books and pastors teach them, and then, if besides, they feel a few feelings, they have performed the condition on which salvation is conditioned, they have got all the requisite qualifications, they are believers, and of course they are going to heaven! It is utter wickedness and lasciviousness! Into such snares of the devil do men fall, when forsaking God and despising His word and wisdom, they are forsaken of God and given up to their own wisdom and ways,—when

professing themselves to be wise, they set up for themselves, inventing rational schemes of salvation, to do great things, and go to heaven at their own will and election!

CHAPTER IX.

WHAT THEY DO WITH THE DEAD BODIES OF THE WITNESSES,
WHOM THEY HAVE KILLED.

Such is their system, a system of deception and abomination, deceiving themselves and all men, a system of respectable religious wickedness, which it is almost incredible that it should prevail. Yet it prevails and triumphs and prospers, surrounded with the glory, honour and power of this world. It is most highly esteemed among men, but it is abomination in the sight of God. It is a system, worse than that of the sea, of the world, which they call atheism and infidelity. It is worse, because the men of the world, the sea, do teach to have some little honesty to perform, some virtue and honour to practise beyond a mere mental act, and feeling and singing and going to church. They, the sea, do say, that a man must practise some virtue, in order that it may be well with him. They have some little law of some kind, to do some things, and even a little law or correct principle, checking and controlling the earthly man, is better than none at all. But the Pious Christians have now neither honour, nor honesty, nor righteousness of any kind to do upon earth, that is all works, or cold heathenish morality to them, they are engaged in doing something, far above all that, something in order to go to heaven, and they have only one simple condition to perform, and to feel, and sing, and be very pious! Nothing is to be expected of them therefore, but what is wrung from their fear of the world, their regard of what people may say of them, and their desire to maintain their respectability and standing in society. When this fear is removed, they care not how they act towards their fellow creatures. They only have one condition to perform, in order to go to heaven, and if they do it, and feel deeply and sensibly, that they do wrong, that is, that they are sinners, and sing lustily and attend meetings, and listen to long prayers and funny sermons about the immortality of the soul, and all sorts of vain philosophy, mixed up with old wives' fables, descriptions of terrible religious feelings, wonderful conversions and cases of piety, then

they are pious, they will go to heaven! At the same time, others of their fellow men, more virtuous than they are in their earthly conduct, more kind, merciful and just to their fellow-creatures, but who do not practise their austerities, their piety and exhibitions, nor join their churches, nor perform the condition, are called by them infidels, and will be damned indiscriminately, instead of being judged as God hath spoken, according to their deeds and actions! But they, pious men, are not going to be judged at all for their evil deeds, there is no law of God over them, it is set aside! They are not under the law of God to act right at all times on the earth, and do no wrong to any one! Not they! they are under grace! And grace is a law, containing one single condition to perform, in order to go to heaven, and to credit some curious scheme and theory of what they call salvation! And this scheme is among them all a subtle tissue and tangled web of contradictions, follies and wicked doctrines, denying all the truth of God, in Bible language, turning the truth of God into a lie, and is any thing whatever each sect in the wisdom of their learned men may choose to make it, and to promulgate it in pious tracts, and books and witty sermons from their pulpits!

What is singular, showing their extraordinary blindness, these very people, who profess that their faith is an act and work of man, a condition which he has to perform, and must perform, and which, as they say, he, the filthy one, actually does perform,—he believes he beholds the glory of God—yet these same people profess at the same time not to be saved by works at all! but entirely by grace and the gift of God! So boldly do they lie. They even write learned books against others of their fellow Christians, to prove what they call the doctrines of grace, and that they are not saved by works, while they teach and preach that they are saved by one work, one single deed of man, one simple condition, and vehemently exhort their hearers to do and perform this one simple work and condition!

They have brought themselves to a pitch of perfect licentiousness, that they may commit what sins they please, and do all evil without fear, yea with boldness and confidence, as they are convinced they are going to heaven when they die. For when they do evil and transgress the law of God, they have only to go to church and hear singing and preaching, and swallow all they hear, that is, as they call it, to believe. Then they have performed the one simple condition, and then in their guilt and condemnation under the accusation of their

consciences for sin, uttering the howlings of the damned, and crying out or boasting to others, what great sinners they are, they have got the genuine experience, they are pious Christians, they are true believers, and their sins will be forgiven them and they will be saved! Their very sins are used by them to help them to go to heaven, and if they feel that they have committed sins, and suffer the condemnation of the law for committing them, this is a proof to them that they are believers! yea the very condemnation of their polluted consciences, the sting of death, when it stings them, is a spiritual exercise, and the "gracious work of the Spirit" upon their hearts, as they blasphemously declare.

Thus the law of God is nothing to them, repentance is nothing to them, they turn not away from doing iniquity, their deep feelings of sin are instead of turning away from sin. Righteousness is nothing to them, they have not got to do righteousness. That which God hath said must be done, need not be done, that which Christ came on purpose to do, need not be done! There is only one simple condition, which they have to perform, and salvation is conditioned on their performing it! So that without doing righteousness or having righteousness, fulfilling the righteousness of the law, filthy men and women, full of pride, wrath, malice, hatred in their hearts, backbiting one another and all men, with their tongues, full of the condemnation of the devil, have only to perform if they please, this one little act of the will of the flesh, and for performing this they will be saved and go to heaven in all their natural beastliness and corruption. Thus they have totally slain, killed, set aside, and exterminated the law and the gospel of God, the two witnesses, by which God by his servants, at various times, has testified to men of righteousness, temperance, justice and the judgment to come, and also of mercy, grace and blessing, by the gift and work of His Son, whom He hath sent! These two witnesses they have slain, and have nothing to do with either of them. They have not the righteousness of the law to fulfil, for Blessing, that is, Salvation, has nothing to do with righteousness from God or from man, it is obtained on performing their one condition. They receive not Christ to fill them with righteousness in spirit and in truth, they have something to do themselves, and they have no need of Him to bless them by righteousness, having set aside the law which requires righteousness. Thus they have neither law nor gospel, but have slain both these witnesses of God, as the Lord Jesus Christ revealed they would do. But what is

strange and wonderful, (for this mystery of iniquity is wonderful,) showing their astonishing blindness and deceit, having killed the witnesses, they have their dead bodies, the writings of the Scripture, which contain the letter of them, scattered up and down in all the streets of their great religious city, and they venerate these dead bodies with extraordinary veneration, forming societies to scatter them abroad. They think there is great and magic virtue in them, and give them to be meat to the fowls of the air and the beasts of the field. They will not suffer their dead bodies to be buried, but distribute them abroad with great zeal, calling upon all people to eat them. Their brethren of the Sea, the followers of the first beast, bury these dead bodies of the witnesses and will not suffer the common people to read them, but they, the beast out of the Earth, (the pit of which, the heart of the pious man, is a pit of unfathomable depth of deceit and religious wickedness,) will not suffer them to be buried. They cry out fiercely and bitterly against the first beast, because he buries them from the common people. But they spread them lavishly abroad, by Bible Societies, and cast them up and down all the numerous streets of their city, and send them about, as presents over the world, by their societies, triumphing greatly over them. All these things the Lord revealed long before, yea long before even the name of Christians was spread abroad, or known in the world. And He revealed, that at the end of the time appointed, the Spirit of life from God should enter into them, and they should stand upon their feet and prophesy, and all who hear shall fear, as well they may, for the voice of the Lord is mighty, and the Earth, the religious world, shall shake with fear at His word. *"Now consider this ye that forget God,"* and all they that are wise, will consider these things.

CHAPTER X.

HOW THEY BOLDLY AND WITHOUT SHAME DENY ALL THEIR FAITH
AND DOCTRINES, WHEN IT SUITS THEM.

They profess and aver with their lips that it is not so, that they do not teach and believe that this one act is all that is necessary. No indeed, they say it is false, for they teach that virtue and morality are necessary besides! as if there could be any virtue, truth or morality of any kind, which is

not a part of the righteousness of the law of right, which they have overthrown and trampled under foot. Their faith is so wicked and foolish that they deny it, and after asserting that they will be saved if they do the one act, which they call believing, they then say that it is not sufficient, something else besides is necessary, a little bit of the law is necessary! a little good conduct, a little morality! as if all the law, all right conduct was not necessary; and imperative upon them, and upon all men! Such is the faith which they set up in opposition to God, that they themselves are ashamed of it! Therefore after teaching that "*Salvation is conditioned upon*" their one act of "*simple faith*," they deny it and say there are other conditions of virtue and morality besides! Thus when it suits them they deny what they believe, and assert that they believe all the truth which they deny.

It matters not how they deny their doctrines, nor what they affirm. When men have set up their own doings to be done, instead of doing the will of God, the justice, mercy and truth to all men, which His law commands, when they forsake God's law of righteousness, the only standard of right and wrong, following the teachings and opinions of men, they have forsaken God, and are forsaken of Him, and end at last by being turned upside down, believing evil to be good, and good to be evil, as the Pious Christians do in this day. They who cast the word and wisdom of God away from them, to set up their own instead, will say and believe any thing but truth, for they love not the truth, "*their delight is in lies, they speak good words with their mouth, but they curse inwardly.*"

When men have thus brought themselves to the persuasion and doctrine that all the righteousness and right-doing of God's law is abrogated and annulled, and that all the law and conditions to be done and obeyed to obtain blessing, that is salvation, is merely to credit religious theories of their own, with a little feeling and knowledge included, and then they are believers and are going to heaven, they have arrived to the utmost pitch of wickedness, licentiousness and lasciviousness. With such a faith, falsely called faith, making a man bless himself by one small act of his own will and pleasure, giving himself salvation and eternal glory without righteousness, overthrowing the law and the gospel of God, all the flood gates of vice, crime and evil-doing are thrown open to wicked men. There is no law to fear and obey, by which men are commanded to do that which is right at all times, that they may be blessed on the earth accord-

ingly; there is no hope of the gift of righteousness from God that they may be blessed in heaven everlastingly; there is neither law nor gospel. A man has only to perform mentally this one condition, to have certain feelings, and assent to certain dogmas, and it is all right, he is going to heaven, he will be blessed with everlasting blessing. Their protesting, as they vehemently do, that they do not teach what they teach, nor believe what they believe, are words of deceit and falsehood. Notwithstanding their asseverations to the contrary, and their protestations of their piety and respectability, they are abandoned men, given up to wickedness and crime, lawless. They will indulge with hardened hearts and seared consciences, as it is in this day, each in the vice he loves, and in any vice as occasion offers. Under such a vile and abominable system, setting the earthly man loose from the law which is over and upon him, working in his heart with its terrible curse, by which he will be surely judged, according to his actions,—a system, honoured and disguised among themselves, by names to deceive, piety and vital godliness,—all vice and wickedness, hatred, malice, and unkindness from man to man, is sanctioned and admitted. For evil-doing ceases to be evil to them who have cast down the law which reproveth and avenges all such evil deeds. Men fear not with such instructions to indulge in the vices they love best, and justify their conduct to their deceived and perverted consciences by going piously to church on Sundays, looking with comfort and exultation to the zeal with which they perform the pious condition of salvation, and to the deep feeling with which they greedily swallow all that is taught them by the deceivers, whom they hire to deceive them. The fruits of this evangelical piety are abundantly manifest in the earth, the religious world of Pious Christians of this time, with whom virtue, justice and truth, all the righteous conduct of the law, are idle sounds, names of things which have no reality, which they pervert to signify going to church and looking pious. They have no idea of the existence of truth; and well may they doubt the very existence of truth and righteousness, for it exists not in the heart of him, the evil one, to whom they look for it, even themselves, from whom denying God and His righteousness, they vainly expect it to come.

Can they be believed when they protest how strictly they teach all virtue and morality, who violate it all by their very doctrine and faith, by which they overthrow the law of all virtue, morality and righteousness? who boast that they are

wicked, that is, that they are sinners, and whose religion and piety is to feel that they are doers of iniquity! who say they are saved not by works; no! not at all! and then say they are saved by one single solitary mental deed! who then deny that, and say it is not true that they are saved by one single work, it is not true that "*Salvation is conditioned upon simple faith,*" but they also preach and teach, that other works are necessary besides; who then again deny it and say they are saved entirely by grace and not by works! It is a system of lying in every stage and step they take, a system of confusion and contradiction, of dishonesty and darkness!

Their deceit is beyond measure, great and deep. They rejoice and glory in their works of piety, and inculcate them on others with all zeal and earnestness, they understand and believe that they are saved by them, and nothing else, yea they are shocked beyond measure at the thought of being saved in any other manner; yet they protest they are saved by grace and not by works! How can they be believed, who deny every thing which they assert? Of such value are their works, that the more earnestly and solemnly they do them, the more sure they are of being saved. They think they will be saved, not merely because they do them, but because they do them so devoutly and so sincerely. Thus while they say they are not saved by works, but wholly by grace, yet the more it is a work, so much the more sure they are of being saved; and if there can be no doubt whatever of the sincerity with which the work is done, they are confident there can be no doubt of their salvation; yet they protest solemnly that they are not those who trust in works. no! not they!

They believe that their sincere and pious works are beyond measure invaluable, yet they pretend that they have no merit, there is no good in them. Their deceit and lying is manifest. They admire their works, and they must indeed be admirable, since they bring salvation. They think they are so good, that if they do them they will certainly go to heaven; they think they are so indispensable that if they do them not, they cannot go there, it is quite impossible; yet they say, they do not think they are good! there is no merit, there is no good in them! Such is their deceit; with one breath they say there is no possible good without them, and with the same breath they say they are not good! They testify truly of their piety it is not good, and their sincerity in doing it is the sincerity of wickedness.

The word and work of God is manifest in them, how He taketh the wise in their own craftiness. For these are deep,

shrewd, cunning men, wonderfully wise, full of learning, they have been to college and got credentials and a title to deceive and destroy men from their teachers. Their brows are wrinkled with the furrows of profound thought and study, they have passed the years of their lives in studying divinity, and finding out a rational scheme of salvation. They have even condescended to prove logically that there is a God of some sort, and have been engaged in harmonizing and proving the Scriptures in such a way that dead men may know God and all His truth if they please—and God hath confounded them for their pride and insolence, and turned them upside down. They are taken in their own craftiness, they are snared in the works of their own hands; they have constructed a system of folly and contradiction, so vain and so vile that God will make them an astonishment and a derision to men and angels throughout all ages! a fit reward for them who laugh at the wisdom and goodness of God.

Thus they are ashamed of their own faith and deny it when it suits them, for it stinks in their own nostrils.

CHAPTER XI.

THE FAITH OF THE PIOUS CHRISTIANS STINKS IN THEIR OWN NOSTRILS. HOW THE VERY TRUTH OF GOD IS A LIE IN THEIR MOUTHS.

IN the enmity and pride of the heart and mind of man against God, they are convinced that it is not true that God is good, that he saves all them that look to him and trust in him. He saves them by his Son, Jesus Christ, freely, gratuitously, for nothing, without their doing any thing, or having any thing to do. He gives them righteousness by Jesus Christ, sending Him, His Word, to be with them and in them, saving them from all sin, cleansing them by his blood from all past sins forever before God and in their own consciences. He guarantees them from falling into sin and death any more, dwelling in them, filling them with righteousness, fulfilling all the righteousness of the law in them forever, so that they are righteous forever in him, and no longer under the law, that is, in the flesh, having righteousness to do, and in fear of death for not doing it. In the enmity of man against God, they will not and cannot believe that God is so

good as to send such salvation, so complete and perfect, and that Christ is such a Saviour.

Therefore hating the love of God, hating him for his love, not believing that he thus is good indeed, and that this salvation is to and for all that hear and receive it, whosoever they are; and that they who do hear and do receive it are of God, are his sons, and that is why it is sent to them, and that is why they do receive it—that to hear this voice of love and glory is enough—“*the dead shall hear the voice of the Son of God, and they that hear shall live*”—yea, only to hear is to live—not believing that God is thus truly good to all that hear and hearken to his word, even Him whom He sendeth to bless them, because He will bless them forever, (it is His good will and pleasure,) they, in their enmity, make up their minds that it is not true that God is good, and that He blesses; but they insist upon it that they have something to do in order to be blessed; God's doing and work by Jesus Christ is not enough! To have and receive all righteousness, and every thing from God, is not enough. To believe in God and to be saved by God is not enough, but they have something to do. God is not enough!

Having settled this, in the enmity of the mind of man against God and his love, they then say that to believe is to do something! Yea, to have ears to hear, to have eyes to see, to have the mind, the honest and good heart of Christ, to receive the word of God, all this is man's doing, and to receive life, even to believe, is to do something. Having settled this point, that to believe is a work of man, an act of his power and will, if he pleases to do it, and that he positively must do it himself in order to go to heaven, they then proceed to do the deed, and to believe. For this purpose they study and hear arguments, and when they have ascertained to their own satisfaction that there is a God, and that it is very possible and not unreasonable to suppose that the Scriptures are true, because several great and learned men have also believed they were, they then condescend to perform the condition, and to believe! Now then, as soon as these believers believe, the very first act they do after believing, is to deny the very Scriptures they profess to believe. They say it is not true, it cannot be true, that he that believeth shall be saved; it is a folly to think such a thing; something else is necessary, it is not enough to perform this one condition, and do this one deed only! Thus their own faith, which they have made and invented, stinks in their own nostrils, and they are convinced that it cannot

be true, that to perform this one condition is sufficient, in order to be blessed. But being wise in their own conceits, they are too blind to see that they are liars, and God is true; that their false faith is a lie and a folly, but the word of God is true.

They first turn the truth of God into a lie. For it is the truth of God, he that believeth shall be saved. This is wisdom, this is truth. He that believeth in God and trusteth wholly to God shall surely be blessed forever, by the mighty power of God. He shall be saved from all evil, from all his transgressions of the law, by the Living Word and power of God, Jesus Christ, the son of God; he shall be made righteous in Him, a doer of righteousness, having Him to-do it for him. Thus it is true, he that believeth in God shall be saved, by the Christ, the mighty power of God; nothing more is necessary than the power of God to do, for he is mighty to do and to save. What he does is enough; it is not necessary, as the enemies of God teach and insist upon it, to add a little bit of human pride and virtue, to prop up the power and improve the righteousness of God. This word is the truth of God. But they take this truth of God and turn it into a lie, by teaching that the exertion and act of their own power and will is faith in God. The very truth, "*He that believeth shall be saved,*" is a lie in their mouths, for they teach and signify thereby, "*He that performs a condition, and does a work of his own power and pleasure, shall be saved.*" Thus they turn the truth of God into an insolent and impudent lie. With such a faith, a deed of the dead, an act of an enemy of God, a deed of pride of a corrupt man, no one can possibly be blessed, but will only greatly add to the curse and condemnation already upon him.

Having in the pride of their earthly wisdom and understanding turned the truth of God into a lie of the pride of man, their own lie which they have made, stinks in their own nostrils. They cannot believe therefore that it is true, "he that believeth shall be saved;" and imagining that the lie they make is the word of the Scripture of truth, they are convinced, not that they are the liars, but that it is the Scripture which is foolish, and a lie. With such a faith as they have invented, they cannot think otherwise, for when men begin with a lie, they go on building up a system of lies, till they are inextricably involved in folly, wickedness and confusion.

They know that their faith is a lie. Their own natural knowledge of good and evil, of right and wrong, which God

has given to all men, their own consciences tell them it is a lie, that they who are under a law on the earth, a law over all flesh, working in the hearts of all men, to do all right and no wrong—that they who ought to do all right actions, and no evil, can be blessed by merely doing one little deed of the mind, one single condition, when they have an immense multitude of conditions to perform. Therefore their own consciences tell them their faith is a lie. But firmly believing in themselves, and not knowing God nor believing in Him, they immediately say in their hearts, it is God's word which is a lie! Thus these believers, who undertake to believe, proclaim the word of God to be a lie, as soon as they pretend to believe.

As soon therefore as they have performed the condition, and done the work of believing, they are shocked at the thought that this, their faith, can save them—as well they may be—it stinks in their own nostrils, as well it may, and they hasten to mend and improve it. Therefore as their own consciences tell them that it is a folly to imagine that they can be blessed forever, by this one act of their own performance, they conclude that if they cannot be saved by one deed of their own, yet they can by a great many other deeds of their own doing, all put together! Then they say that to believe is not merely doing one act, but it is doing a great many; it is being very pious, very indeed, awfully pious! and then a man believes, he is a believer! he will be blessed forever with God in heaven! One single act of man is not enough to save; they are fully conscious of that, but they persuade themselves that a great many pious acts put to that first act, will make a very good faith indeed. Thus their faith is an accumulation of human actions, and this heaping up of man's doing they call *faith*, that is, receiving all from God! They call every thing falsely. They begin with an act of the will and power of man, and then go on, heaping up the acts of man, till they think they have got acts enough of man, piety enough to constitute faith, and thus to bless themselves, and go to heaven. God has nothing to do with it all along. Yet they have the impudence to say He helps them a little to do their wicked deeds, and so they are saved by grace! They make up for themselves a salvation which, from first to last, is of man, and boldly declare and protest that they believe the Scripture, "*Salvation is of God.*"

Thus they begin with man, making faith to be a deed which he does, a condition which he performs; then ashamed

of their own faith, for it stinks even in their own noses, as well it may, they go on zealously to mend it, by putting other deeds to it, and the more they mend it the worse it becomes; for the more it is the doing of man, the less it is the doing and gift of God; the more it is unbelief, and the less it is faith.

CHAPTER XII.

HOW, AFTER THEY SAY THAT THEY BELIEVE, THEY DO NOT KNOW WHETHER THEY BELIEVE. THE WICKEDNESS OF THEIR ASPIRATIONS TO KNOW IF THEY HAVE A TITLE CLEAR TO MANSIONS IN THE SKIES.

THEY are confident that if they put forth their power, and do the deed, that they can and do believe. They feel that they have performed a pious condition, the something which it is their duty to do in order to ascend to heaven. They think they have done a pious deed, and are pious people for believing. For they have the folly to imagine, not merely that what they falsely call believing is a good deed, but that to believe indeed and receive Blessing from God is a good deed which men do! Such is their vain faith, that as soon as they pretend to believe, they do not know whether they believe or not; they trust they do, but they want to know if they do! They are therefore very anxious to ascertain if they are true believers, for if they are, such wonderful things follow, they are such wonderful persons! For in their gross corruptions and self-conceit, to believe is with them not only a personal act of their own, but it is also a personal qualification which is highly desirable, because it confers the privilege and title of going to heaven! They know not and understand not that to believe is not a good deed we do, but it is the goodness and kindness of God to us; it is his deed of giving to us permission, by removing the scales from our eyes, to behold his glory and receive his blessing.

All they want to know is, are they believers? For if they are, then they are something; they possess a wonderful qualification which others have not; they will be sure then of obtaining certain vague and great advantages and glory hereafter, which they call going to heaven! It is a proud, selfish, wicked feeling of the corrupt mind, longing after personal exaltation and advantage. They care not for

God, they care not for righteousness, their desire and longing is not to do the will of God and to depart from all iniquity, but for their own personal glory, to be something, to know for certain that they are something wonderful, and that they have a title to become wonderful persons hereafter, and go to heaven when they die! This proud, evil wish for self-glorification with which the devil, entering into them, fills and puffs them up, they regard as a pious, holy feeling, and that they are on the road to heaven, when it takes possession of them. Yea, they think the pride of the devil and the self-conceit of their corrupt minds, and their selfish aspirations after self-glory, is the work of the Spirit. They make their longings after this personal qualification the subject of pious hymns, and sing with ecstasy about their corrupt desires, thinking they are giving glory to God, singing,

"When I can read my title clear to mansions in the skies,
I'll bid farewell to every fear, and wipe my weeping eyes."

Thus wickedness, with its wicked aspirations, is transformed into wonderful holiness! *It is wickedness*, for they care not about keeping God's commandments; they laugh to scorn the only righteousness, which is fulfilling the righteousness of the law, by Jesus Christ performing all things for us! Their anxiety is only to know if they are something, and have got a personal qualification and title to heaven by being very pious, and feeling and doing enough! It is the aspiration of selfishness and pride. It is the expectation of the wicked, which will perish forever, even the expectation of having every thing, and being very happy some time or other, without being righteous. They want to be quite sure that, without fulfilling the righteousness of the law, without any righteousness whatever, without caring about any, with all their lusts hot upon them, with all the malice of wickedness raging in them, they have got a title, and are going to heaven!

Their desire is a lust of the flesh after its own glory; it is not the longing of a son to do the will of God. Only those who will do, that is, who desire to do the will of God, can know the doctrine of Christ that it is of God, so hath he said. They who will do the will of God believe with a little faith, longing after righteousness from God, though as yet it is far from them. They have no title; a believer is nothing wonderful, and does nothing wonderful; it is God alone who is wonderful in his mercy towards him; he, instead of doing something great, being in the flesh and fleshly, does nothing but hinder his own blessing and peace. His

only title is in the loving kindness and everlasting mercy of God, who gives freely to all them that are hungry, in whom Christ has overcome for them the enmity of the flesh, and made them willing to receive the goodness and blessing of God.

It is a foolish desire at any time to know if we are children of God. They who long to eat the bread of life, have no need to inquire if God has created them to eat it. It is for those to whom it is sent, who hunger and thirst after it. The earthly man who is perishing for want, when bread is set before him, is not so foolish in his generation as the children of light. He does not stop first before he eats, and make the foolish inquiry if he is a live man, and if God has created him, and if he may eat; but he gladly eats the earthly bread which he craves, that he may not die. So we need not ask if God has created us, his beloved children in Christ Jesus, before the foundation of the world, to have mercy upon us and bless us, by redeeming us from under the law and its curse, even from the flesh and sin, to give us everlasting righteousness and blessing in Christ Jesus. If we hear, God hath created us his sons and daughters, to hear the voice of his love and to bless us; we could not hear the word, it would not be sent to us, if God had not, before the foundation of the world, created us his sons in Christ Jesus his Son, branches of him; for only they that are of God hear the words of God, "*no man receiveth his testimony.*"

But while we are in sin, in the flesh, and one evil man with it, it would do us no good to know that we were children of God, even if the law, with its wrath and condemnation in our consciences, would suffer us to know it surely. Instead of "wiping our weeping eyes," we should only weep and suffer the more. It is not enough to be children of God. If that were enough, Christ need not have come and suffered, for he came to redeem the children of God out of death, condemnation and sin. If it were enough to be children of God, the saints and prophets of old need not have waited and longed after Christ as they did, day and night, with earnest longing. While we are under the law we are not righteous, for we do not fulfil the righteousness of the law. While we have to do righteousness ourselves, we have not God with us, doing it in us and for us, we are not in God, we are in the flesh; we have not received the promise, and cannot receive the blessing until we enter into righteousness, the salvation promised, the Christ, after whom the saints of God among the Jews waited continually. We should not therefore be

blessed if we knew beyond doubt that we were children of God, while we are under the law, having to do, and therefore not having God with us to do all, and therefore not doing all which it is good to do, and therefore not being blessed! He who came down from heaven and placed himself in the most miserable and wretched situation of a man cursed by the law for sin, as we are, that he might redeem us out of this same miserable situation,—He knew His title clearly enough; but with sin, even our sins upon Him, himself being without sin, he suffered the curse for our sakes, the death of being separated from God by the law against sin. It did not prevent the sorrow and agony which He suffered to know that he was the Christ of God, who was from everlasting. Knowledge increases sorrow; he suffered the more!

CHAPTER XIII.

OF THE MIMICRY, IMITATION AND COUNTERFEITING THEY RESORT TO, IN ORDER TO MAKE THEMSELVES BELIEVERS AND CHILDREN OF GOD.

Therefore with sin upon us, and the Law burning us up because of sin, we cannot be blessed. While the corrupt man, the mind of the flesh, he who is an enemy and doeth evil, has dominion over us, and our spirits (though branches and members of Christ,) are one with him, and joined with him in the sleep of death, we cannot be blessed. While we are one with him we are sin, for we are the flesh, a man who is sin, for he doeth sin. Christ placed himself in the same situation, and was made flesh; he was made sin for us who knew no sin, that He might deliver us from this corrupt man, and destroy the beast by His death, thus liberating our spirits from captivity to the flesh, from death and sin, that we might be joined with Him in a new union with Him, the old union, that is the old man, being destroyed by His death. Thus we are made righteous, being joined with the Lord; thus we enter into righteousness, entering by faith into Him, and receiving Him to enter into us. Thus we are blessed in Him in righteousness, for righteousness is blessing, there is nothing but cursing without it.

But the pious Christians of this day, not seeking after righteousness and deliverance from all iniquity, having cast aside the Law of God, and therefore knowing of no right-

eousness to seek after, are only anxious to make themselves and to persuade themselves that they, the flesh, wicked men, are great characters, such as they vainly imagine believers to be. They suppose that certain persons acquire a title and qualification for heaven, and they are anxious to be such persons. In order to this, all that is necessary, they think, is to have an experience, or get religion, and if they have that, there can be no doubt they are the very persons they desire to be, they have the personal qualification necessary, they have the title, they are then believers, and of course are going to heaven. Thus they are persuaded by the spirit of Satan and wickedness that they can make themselves, corrupt flesh, children of God, and become His creation and people by their doing and feeling something, by getting an experience, or religion, as they speak, that is, in fact, by their own work and will first, and without God, for faith in God comes after. It is the cunning deceit of the adversary to raise himself to heaven without receiving heaven and everything from God.

Therefore they set up first their feelings, their experience, their piety, and after that they say they believe in God. If they have them first, they are undoubted believers afterwards, they have a title clear, they are going to heaven, and their piety and experience is the preliminary title. Thus they have something which is necessary first and before God, and if they get it first, they have all that God can give them, they are going to heaven. They have no need of God, for if they have the piety, the feelings, the experience first, then they are believers, they are the qualified persons they wish to be, they have need of nothing, they are going to heaven when they die. Therefore they set up their feelings and doings, that is, themselves first, and when they have thus made themselves all that they wish to be, and got a title for heaven, they profess to believe in God and acknowledge Him. It is an ingenious way which Satan has taught them of casting down God and His Christ, of having and getting everything for themselves without receiving anything from God, of setting up man, even themselves, first and above and before God. All this is done in a solemn, pious manner; it is religion, it is evangelical christianity, they appear and pretend to be wonderful believers.

All their anxiety, all their toil and labour, is to make themselves children of God, or believers first, and then to believe in God afterwards. They will make themselves sure of going to heaven first, by doing or feeling or being

very pious, and then after that they will believe in God. Thus the heathen, who have come into God's inheritance, set themselves up with artful deceit to be the children and servants of God, while they deny God the Creator, setting up themselves first and God after them. They resort to mimicry, imitation and counterfeiting, in order to go to heaven without God, and to make themselves believers without believing in God. Such is the enmity of man's heart against God! He would not for the world receive everything from God, therefore he sets about contriving how to get life everlasting without God, the Creator and giver of life. They will give themselves life first, and then pretend to receive it from Him afterwards. It is Satan working with all inconceivable deception in the heart of man to fight against **God**.

They go about to create themselves and to persuade themselves that they are children of God without God. They hear and understand with their fleshly minds how the children of God in all ages have loathed and abhorred themselves before God, and have longed for deliverance from the man of the earth, their deadly enemy, the flesh, to which they, being sons of God, were in bondage; being one with it, one evil cursed man. They read how they have longed to be delivered from this beast, the man of sin, to be circumcised in heart, putting off the corrupt man, the fleshly mind, that they might be joined with the Lord. They hear how the creation of God being in death, and sorrow, and affliction for sin by the law and its wrath over them, have groaned and travailed in pain, being in bondage, to corruption; how they have cried unto God day and night for His righteousness, His Christ, to deliver them, that they might enter into Him, even into righteousness; how being in this death and condemnation, suffering with Christ as He suffered, and dying with Him, (for this death by the law unto sin is death in the Lord,) they have cried out unto God, "*I abhor myself and repent in dust and ashes;*" how they have said, "*My wounds stink and are corrupt through my foolishness.*" Seeing and hearing all this, they have said in their hearts that these were signs and symptoms of being children of God, and that if they could only make these symptoms in themselves and suffer, or as they speak, feel this terrible death, then they also would certainly be children of God, for then they would have all the signs and symptoms.

Therefore not believing in God, hating Him and His love, His eternal purpose, His will, His gift, and determined to be

children of God without God, and go to heaven by their own will and good pleasure first, and not by the gift, the will and good pleasure of God, they have set to work to get and feel all these symptoms in order thereby to make themselves undoubted children of God. This they have done by getting what they call an experience, making in themselves these symptoms or feelings by mimicking and counterfeiting them all. Thus in the determined hatred and enmity of the heart of man, the flesh, who hates to think and acknowledge that God is God; that He only is the Creator, being resolved not to submit to God, willing enough to get good things, but determined not to acknowledge first the giver and author of them all, determined not to receive from God for nothing, they have become turned upside down in the madness of their pride, and, as it were, putting the cart before the horse, they have said we will get the symptoms first, we will get an experience first, we will feel feelings deeply and sensibly first, and then after that we are children of God! of course we are, there can be no doubt of it; we have had the feelings, we have felt an undoubted experience, we have done as well as felt, we have been to church and been very pious, therefore of course we are children of God. After all we have done and felt, it would be a sad shame if we did not go to heaven after all this, for we have got a title, we have made ourselves believers, we have piped, we have mourned, we have felt so bad! Thus they make themselves believers without believing, by imitating and mimicking the symptoms of those who they suppose were believers; and then after they have done this, if they have done it well and have got a genuine experience, then they are believers, and they think there can be no doubt of it. But a believer is a child of God; and thus they make themselves children of God when they make themselves believers.

They set up their feelings or their experience first and before all, they look to them first, and if they think they have them beyond a doubt, then after that they are believers, and going to heaven beyond a doubt. Thus their feelings make them children of God, not God; they look to them to be children of God, not to God; and thus their feelings, even themselves, are to them before and first, instead of God.

Having set up their experience instead of God, they preach experience and feelings instead of God; God comes after as a secondary matter. They have long since ceased to preach God and His Word, and His mighty power; all they preach is their experience, and what they feel, and how

deeply they have felt, and then after that comes God and faith in Him, for if they have the feelings and experience, they have faith, they have God, they have everything—all follows after their feelings, that is, after them. God and His Christ, even to do righteousness, receiving the gift from God, is altogether out of the question, for if they have only got a genuine experience, or got religion, as they speak, they require no righteousness at all, a little morality for decency's sake is all that is necessary, they are certainly going to heaven, they are sure of it, for they feel so sweetly! Therefore being swallowed up by these whoredoms and abominations, and raging with full confidence in them, they seek not after righteousness, they seek not God, they have turned their backs upon God and His Word, they hunger not after righteousness to do the will of God, it is loathsome to them to hear of it, but they try hard and toil, and labour, and fret, and work up their feelings to feel deeply and sensibly, to get convictions and an experience, to feel that they are hell-deserving sinners. They spend their days and their nights in watching, recording, and relating their feelings; they pass their lives in groaning and pretending to feel what great sinners they are, and they are happy and rejoiced if they can work themselves up to feel all the torment and agony of the damned. It is counterfeiting, mimicry, and vain imitation. They seek death but they cannot find it, and they desire to die, but death flees far from them.

Thus they are turned upside down, and when they are sure that they feel condemnation for sin, that is, damnation, then they are quite sure that it is salvation, and when they think they feel death, they are confident that it is life. But they know nothing of what they mimic, and counterfeit, and labour to make, as the Lord revealed of them; they know not that terrible death which is the chastening and teaching of God out of the law, which is not joy and pride and gladness, but sorrow, suffering and affliction by the law, a knowledge of sin and its exceeding sinfulness, the bitterness and agony which the children suffer for departing from God. It is to die in the Lord, it is death with Christ, it is suffering all the terrors and damnation of the law for their sins; they cry out with Christ, with whom they suffer, though they know it not, and who suffers with them, "*My God, my God, why hast thou forsaken me?*" They know not this death, for it is death, they seek it, but it flees far from them! It is death! It is nothing to seek after, nor to glory in, nor to talk about! It is the terrible situation of a man separated by the terror of the

law from God, who is sinful and hateful for his sins, who hates and abhors himself because of them, and who is cursed because of them. It is a situation of wrath and death, of agony unutterable, from which the children of God, longing after righteousness, cry unto God to be delivered; that they may put off the corrupt man who oppresses them, the foreskin of filthiness, even sin, by the death of Christ; that they may enter into Him, into the righteousness of God, and depart no more from God, and die this death no more by sinning under the law, doing their own doings, sinning against God!

Having worked up their imaginations to feel convictions for sin, and get an experience, and having mimicked and counterfeited death, and all the signs and symptoms of this dreadful disease and death, they are puffed up and conceited beyond measure, swelling dreadfully, and make sure they are going to heaven, not because they are righteous, but because they say they feel they are so very unrighteous, such great sinners. Thus as God hath spoken, they are turned upside down! What God hath spoken is true! They call all this folly and delusion, "getting religion, being converted, getting an experience, having a gracious work upon their hearts, being born again, being made regenerate men." This is with them a new birth, thus they convert the truth of God to a filthy, abominable lie. This death they call regeneration! and this, their work of the devil, they call the work of the Spirit, a gracious work upon their hearts! God hath revealed it all of them of old, and he lays it open now, for if man could find out these things, he would have found them out long ago. But corrupt man can never know that he is corrupt man, as a hog never knows that he is a filthy hog. They who know, and hear and hearken, are of God, they only hear and understand, and not they till they are awakened from the sleep of death, by the mighty voice of God which speaks unto them: "*Awake thou that sleepest, and arise from the dead, and Christ shall give thee life.*"

Thus their experience and their feelings is every thing, for if they have it, then they are believers, then they have faith, and if they have faith, they have all that follows it! therefore to have an experience first, is to have every thing, and is before every thing, and is a substitute for every thing. Therefore they nurse and watch their feelings and the vain filthy workings of their fleshly minds, and whatever helps to excite them, is delightful to them, and he who can best preach to work up their feelings and describe all the filth and

damnation of hell, is the best gospel preacher, and they are filled with joy when they hear that if they have felt what he describes, they are undoubted believers, they are going to heaven! they must not doubt it! not to believe the lie is unbelief!

Thus they have confounded all things with the confusion of Sodom and Egypt. For whereas God loveth the righteous, and blesseth them who do righteousness by the Spirit of His righteous Son, which He sendeth to be in them to do righteousness, they say no! only those will be blessed and go to heaven, who have an experience, and feel that they are unrighteous, that is, who are unrighteous and doers of iniquity! The great question therefore with them is, not are they saved from all evil-doing by the power of God by His Christ, not do they keep the commandments of God, doing no iniquity, but quite the contrary! the great question, the longing desire of their hearts is, do they feel deeply and sensibly, that they are sinners, vile, filthy, hell-deserving sinners, men who do unrighteousness, who do not fulfil the righteousness of the law, for all such are sinners. If they feel, or think they feel all this, they are happy, they read their title clear to mansions in the sky! Thus when they feel damnation, they are sure of salvation. They have nothing to do with righteousness, neither for earth nor for heaven; they have nothing to do with the law or the gospel of God, by both of which true righteousness must be done! All they have to do is to get an experience, this is getting religion, this is being converted, this is believing, this is being born again, this is going to heaven, this is every thing. And it is feeling condemnation by the knowledge and consciousness of sin, it is feeling damnation, for when the feelings are not a lie, it is real damnation.

Thus, as the prophet spoke of them, they debase themselves to hell, and then they are sure they are going to heaven. God foreshowed and revealed that all these things would come to pass as they now have done. The Lord Jesus Christ revealed all this of them long before, and showed how in these days men would resort to their feelings and experience of condemnation, and would try hard to feel deeply and sensibly the death of being sinners, and of suffering for sin! God also showed before, that all their seeking and labour to find the death they try hard to feel, should be in vain, that they know not, believe not, and understand not, that they are evil-doers, even sinners. They feel and believe quite the contrary of themselves, viz: that they are pious, good people, regenerate men, that is, men, but different and

better men than other men, that they are going to heaven by their evangelical doings, their piety and their feelings, while all other men are going to hell. Thus the Lord Jesus Christ revealed of them and their experience, saying: "*In those days shall men seek death and shall not find it, and shall desire to die, but death shall flee far from them.*"

Yea, when they try hard to weep, and feel very bad and very much condemned, and to feel strong convictions how they are great and vile sinners, the death they seek flees far from them, they cannot feel quite bad enough, and instead of death, vain joy springs up in their hearts at contemplating themselves, their emotions and their efforts, and at beholding what pious, zealous, nice sinners they are! And this vain lying joy and proud swelling emotion of their evil hearts, they call gospel experience, experimental religion, vital piety, holy seasons, and the work of the Spirit! It is the work of the spirit, even of the seducing and deceiving spirit, the spirit of Satan, the spirit of Antichrist. For they confess not that Jesus Christ is come in the flesh, and is in His people, doing all righteousness in them and for them. It is not His people, who do righteousness, nor who do good, nor who offer up sacrifices, holy and acceptable to God,—God forbid—it is Christ who dwelleth in them, who is come in them in the flesh, performing all things for them. This they confess not, they laugh proudly at it! They are opposers and adversaries of Christ and His holy doctrine, and that is Antichrist. For they deny that Jesus Christ is come in the flesh, in His people, who receive Him, and that He it is, and He only, and no one with Him, who doeth righteousness in them; they do it not, they rest in Him, they do nothing of this glorious salvation of God, they have nothing of it to do, He performs all things for them! In their pride, they laugh at this. They laugh at God! "*God shall laugh at them, He that sitteth in the heavens shall laugh, the Lord shall have them in derision!*"

When the Son, the Christ of God, came down from heaven, and He the Living Word was made flesh, it was not Jesus Christ who then came in the flesh! Then it was the Word, which was made flesh, then the Christ came, and then being made flesh, He, that Holy One, was then first called Jesus! Then first being made flesh, He was Jesus Christ! the man Christ Jesus! This Jesus having suffered in the flesh and being raised from the dead by the glory of the Father, is now Jesus the Christ, who is exalted at the right hand of God, a Prince and a Saviour; and this glorious Lord and Saviour Jesus, the Christ of God, cometh and dwelleth with His

people, fulfilling the righteousness of the law in them, performing all things for them !

CHAPTER XIV.

OF THE NATURE AND CHARACTER OF THEIR FAITH.

THE faith of the Pious Christians is altogether useless. They obtain nothing by it which they had not already got before. When they become pious, believe, and get religion, as they speak, their piety and faith places them just where it found them. They are with it just as they were before without it. They have now got to do good; but they had it to do before. There is no use in their piety, faith and religion, for it is doing something, and they certainly had that something to do before, if it is right and good; such is the law over all men, whether they believe every thing or nothing. If they had done good deeds before they were pious, they would have been rewarded as much as they can be afterwards; therefore after their pretended faith, they are as they were before. Their gospel is that they will go to a good place provided they do good, but so will all men without any such a gospel; it will be good for all who do good, and those who do evil will be placed in a bad situation.

Their religion is the same as the old pagan system; it is the impure, defiled religion of all mankind; it is what all men know naturally, to which they have always added a great talk about their gods, and their wonderful grace and goodness in helping them a little now and then; whose help was of no manner of use, for they went on still in their wickedness. Their religion leaves them where it found them, in the same natural condition in which all men are by nature, under the law, condemned and condemning, cursed and cursing, having to do good for their own sakes, and never doing it. It is therefore useless, and their piety and faith, with all the emotions, enthusiastic sensations and savage austerities accompanying it, and all that belongs to it, is delusion and folly. It is a curse added to the previous curse, an addition to human misery.

What does it give them? What do they get by it? Nothing but what they had already before, even the privilege of going to judgment, and if they have done good, of having their just reward. All they obtain besides this is

only the vanity, vain-glory and self-conceit of thinking and boasting that they are pious men, and better than other men, which is worse than nothing. When they become pious and get an experience and religion, and are true believers, as they vainly dream, then it is that their work begins, that they have to do a great deal and to be very pious, so that instead of obtaining righteousness, or any thing by their pretended faith, they only obtain the yoke and burden, which, had they known it, was upon them before, of having to do good, and to labour to get righteousness! They have no better prospect of getting it by all their labour than they had before, for they have no God to give it them, they refuse to receive the salvation of God, His Christ, to do all righteousness for them, and they cannot receive the gift while they are labouring to get it without gift, by their own doing; and all their pretence that they have got it already is a lie. Having to labour after righteousness the same as they had to do before, they are under the same condemnation for not being righteous as they were before, so that their faith is vain and useless; it is a lying and deceitful name, for it is nothing but their old and former natural duty under a false name. Thus it is with all who have something to do. They have indeed something to do, even the law of all right; they are in the natural condition of all mankind, which is a cursed condition by the law; and if they are not waiting upon God for his salvation, and seeking unto him for the gift of righteousness, they have no business whatever to take the name of God in their lips.

They are a very different generation from that which is passed away.

Their faith is the beginning of labour and toil, instead of entering into rest, which is the reverse, the upside down of the true faith. In all things they are turned upside down. As soon as they become pious and dream that they are believers, their work and labour begins, and they call their undertaking the work and entering upon the labour! being converted, being under grace and gospel, calling every thing falsely. They imagine that to toil and labour after righteousness is as good as getting it, and will do instead. Hereby they imagine the law is a lie, and that if they toil very sincerely to be pious, they will obtain the blessing without having the righteousness. Not knowing the truth of God and the law, that even the least measure of blessing on the earth is only to those who do right, that is, righteousness on the earth, and the perfect blessing of heaven is only

to those who have the perfect righteousness of the law, even Christ, the righteousness of God, dwelling in them. By their labour to make themselves righteous by doing something for heaven, they also show that they are ignorant of God; that they know not him; that he gives for nothing righteousness and life, without money and without price.

By dreaming that if they toil anxiously they will obtain blessing, they show their ignorance of the law, that not they who toil, not they who try to make themselves righteous are blessed, but they who do righteousness, are blessed accordingly. But in this day of desolation, deceit and crime, the generation of those who feared and toiled with earnest labour after righteousness is long since passed away. (Who they were, whether true or whether they were liars, whether they sought it in truth, by the spirit of Christ within them, or in the pride of the flesh, God knoweth, who searcheth the hearts,) that generation is gone, and we have to do in this day with a flippant, puffed up, conceited generation of great professors. old bottles bursting with the frothy wine of Sodom, raging waves of the sea, foaming out their own shame, bold, impudent, confident people, who are going, as a matter of course, to heaven, who believe that their feelings and emotions are all the righteousness that can be conceived of or desired, that there exists no better, who refuse to hear reproof and instruction. With whom, to have their feelings excited and to feel that they are pious sinners, is being true believers, wonderful persons going to heaven, and for them to feel it and for others to know it of them, is all they desire. The sun and the moon are darkened and give not their light. They have no knowledge of the righteousness of God, done in us by Jesus Christ himself alone, and we are blessed. They have no knowledge of the righteousness of the law which must be done by us or we are cursed. To do right at all times to all men is far from their thoughts and their creed; they despise the law; to receive Jesus Christ to do all righteousness for them, is far from their thoughts and their creed; they despise the gospel. They have slain them both, and have neither of them; yet such is their delusion and pride, they profess to belong to both, and to follow both at the same time, in a superior manner.

They make God a liar, and destroy men. Their faith is not only useless, but it is great wickedness. They make God a liar, for they teach and affirm that the true faith, to trust in God to bless us, and that all who trust in him shall be blessed by Him, is of no use. They say this when they say that if we believe in God, we still have to do, for then

we are as badly off as we were before. It is teaching that He will do nothing for us; we have got to do righteousness in order to be blessed, just the same as before, and there is no Christ to do it for us. Thus they make God a liar, and say that what he hath promised is not true; that he doth not save them that believe. For it is certain that if we have to do righteousness after we believe, we are in the same situation we were in before, and it is useless to believe; we are not saved, for we are not righteous. Thus they destroy men, teaching men that if they trust in God, it is of no use, it is all a lie; He does not save; they still have got as much to do as they had before in order to be saved; nay, they have to do more, to be more pious, more austere, more severe, more wretched; the same task and duty is over us as before, for not fulfilling which we were under the curse before; it is still unfulfilled as before, so that it is useless to trust in God. Thus they deceive and destroy men, telling lies of God to them, hiding the fact and truth of His goodness in giving righteousness to the helpless, by Jesus Christ, sending Him to do it all in them and for them, so that they who were cursed and miserable before, not having righteousness, are blessed, believing in Him, being made righteous by His doing righteousness, not having it to do themselves any longer!

They exalt themselves above God. For they say men will be saved by their piety, but not by the Christ, the righteousness of God, doing righteousness for them. If men put forth their efforts, their power and exertions, they will be saved, but they will not be saved by the power and work of God. They work, they do the work which saves; God does not do it by his Christ, but they do it, and God helps a little! Thus they are turned upside down. For their doings, their feelings, their faith and piety is useless, and they say it is God's salvation, his Word, his work, which is useless, for it must all come after piety; you must be very pious first. Thus their pious doings are of great effect and value, but God and Christ are of secondary account; they come after!

They frustrate the grace of God by their doctrine, for they make the death of Christ and his resurrection from the dead to be in vain. They teach that they who believe have still, as ever, got to do righteousness. Thus by his death he has not destroyed sin; and by his resurrection he has not brought in everlasting righteousness. He is not righteousness to us, for he does not do it for us, we have to do it ourselves. Thus they deny the Scripture, which declares, "*If righteousness come by the law, Christ is dead in vain.*"

They say it comes by our own doing, that is by the law, for there is no other doing to be done by men than the law. This law of doing is over all of us naturally; it is our natural condition; it is being in the flesh. Therefore if, when we believe, we are still in our natural condition, and have to do that which ought to be done, which none of us do, no, not one, then it is useless to believe. If we are still under this law, we are unredeemed. If He doth not deliver us from under it, by doing all its righteousness for us, so that we have it not to do ourselves, having righteousness in Him, and He doing it all for us and in us, then there is no redemption, Christ is dead in vain, we are still in our sins.

The stupendous confusion and folly of their religious scheme

Thus their faith and piety is both vain and wicked. It only introduces them to the privilege of doing their duty, which they not only had the privilege of doing before, but were bound by law to do. If their faith was a condition to do some righteousness, it would be some good, but then it would not be faith; but it is a condition of Salvation everlasting, and it is a lie, it is no good; for God giveth everlasting Blessing to whom he pleases, for nothing.

Thus hath God given them up to their own folly, to follow their own delusions, who have despised the wisdom of God and trusted in man. The salvation of God by his Son, Jesus Christ, dwelling in us, doing righteousness for us, we standing still, doing nothing, believing, was foolishness to them. It is foolishness to man; he laughs with scorn to think that God should really save and bless without our help, without our doing any thing! (But there are those who have laughed at the wisdom of God, in the pride and folly of man, who shall laugh for joy and gladness of heart at the good news, when God, having mercy upon them, shines into their hearts with the light of his word, his glorious and only begotten Son, the truth, giving them repentance and remission of sins and the knowledge of his righteousness and of his everlasting love towards them.) The wisdom of God was foolishness to them, and they were determined to invent a scheme which seemed to them more wise. And they have invented a scheme of stupendous confusion and folly. For God hath kept silence, and left them alone to do what they listed. They would not hearken to His wisdom, it was too foolish, it was not pious enough, and God has given them up to follow their own hearts' lust, and to fall into the pit of their own pride, even to set up and to trust in a system of the utmost folly, wickedness and absurdity, such as has never been

known before on the earth among men. Professing themselves to be wise, they have become fools, teaching that they do every thing, and God does nothing till after them. God does not give, he does not work, he does not save, he is nothing till they begin; they do all and have all to do; they first believe and give themselves life, it is something they do; they do good, that is, righteousness; it is their own doing, and yet Christ is their righteousness; they do all their deeds and God is an instrument, an instrumentality, and helps them to do them all and to glorify themselves by doing all; they do righteousness, yet they who do good for heaven are poor, helpless sinners, and do unrighteousness, they feel it deeply and sensibly; they are bad men, that is, sinners, and if they feel it deeply and sensibly, then they are good men, for then they are born again; and they who are good, regenerate men, are very bad men; for if they do not feel that they are, they are not good, regenerate men; and they do wonderful things, and are going to heaven for being so pious, and yet they who do such wonderful things, can do nothing, no, nothing whatever; and they are going to heaven, and yet they ought to go to hell, for they are hell-deserving sinners; they believe, and they are going to be saved because they believe, and yet they are not going to be saved because they believe; oh no; they do not say that, but because they do morality, and a great many other things besides; and they do other things besides, and are pious, and if not, they cannot be saved; and yet they are not saved by doing any thing; oh no, they are saved by grace, and not by doing any thing; and yet they must do something or they cannot be saved, and therefore they do good, they are very pious; and yet they do not do the pious deeds they do, no, not they; they are poor, helpless sinners and can do nothing; and God does it all by his grace; it is all his gracious work; and yet it is a false and ridiculous doctrine, that God does the work of righteousness, because man does it, and has it to do, and must do it, or else there is no salvation for him. It is the very confusion of Sodom! the utmost wickedness, folly and contradiction into which they, even they, have fallen, who profess in their hearts to be wiser than God. "*Now consider this, ye that forget God;*" and blessed are they that are wise, and do consider.

Their faith is receiving nothing, and having nothing, and knowing nothing, and believing nothing. All they get by it is the privilege of the judgment, the privilege of going to a good place if they do good, which is a privilege all men and

all nations of men have without being evangelical pious Christians, and without getting religion, or feeling an experience! It is the privilege of being certainly cursed in measure and proportion, as we have done wrong to our neighbour. For all who are under the law, and are not looking and trusting to God for the blessing of His righteousness, will be left to the law to be judged by it, and are certainly and inevitably cursed in the exact degree which their deeds deserve, without redemption. It is to be cursed, not to receive the Blessing of everlasting righteousness by Jesus Christ, so as to know God and dwell with Him, being righteous and without sin, in Christ, his righteousness.

God will judge the world in righteousness, rendering to all men according to their deeds, and that there may be no mistake, that men may not deceive themselves, God has revealed, over and over again, what sort of deeds they are, according to which they will be judged, viz.; they are good or evil actions, not idle ceremonies and religious flatteries of Him. It is only on his enemies, the adversaries of God, the enemies of his Christ, who despise the gift of God, who destroy men, teaching lies of God, telling them God does not give, He sells, that He wants pay like them, He wants recompense, and they must positively do something in order to obtain blessing from God—it is only on these, the enemies of the salvation of God, evil men, who will not do righteousness themselves, and who refuse to receive Christ to do it for them, that God will rain snares, fire and brimstone, and a horrible tempest; for these whom God hath known long before, He hath prepared and ordained the vengeance due, for vengeance belongeth to God and not to man. God is Mighty, who hath spoken, who also performs what he speaks, who knows how to abase, and will abase all them that are exalted and lifted up.

Their faith and piety is worse idolatry than the common, more gross idolatry of the heathen, who worshipped gods of wood and stone.

Their faith is not trusting in God and looking to Him, to receive all things first from Him, and it is not receiving any thing first from Him; thus it is neither wholly nor partly believing in Him. It consists, on the contrary, in doing first a variety of deeds and actions, or in possessing, and having feelings first, and after all this, they talk of God; He comes after, and they say that if they do these things, and have the feelings, then they believe in God. After they have begun to be very pious and felt their feelings, all very

earnestly and sincerely, so that it may be a thorough work of man, then they are believers, then God is good to them, as they speak, for then they receive from Him, for then He gives! Thus God comes after man! Man does and gives first, and then God gives, and so what they falsely call faith is pure and naked buying and selling. They are merchants. They give, then God gives; they do, then God does; they are good, or pious as they speak, then God is good; they do something, then God is gracious; and what they get, or think they are going to get, after all this piety, which they falsely call Grace, is nothing but payment for religious goods sold and delivered. Thus in all things they put their feelings and doings, that is, themselves, first and before God, and then are so blind and deceived as to say that all this is believing in and honouring God.

To leave no doubt that they are first and before God, they teach earnestly that you must first do and feel, and that if you have not the feelings first, or if you are not pious first, you do not believe at all, you are not a believer, it is quite out of the question; but if you do and feel first, that is, if you are first, then you believe; God and his salvation all comes after, there can be no doubt of it. This is unutterable wickedness, and it is the whole of their faith, piety and religion. It is setting up the creature above and before the Creator; and what a creature! of all the creatures which God has made, there is not one among them all so deceitful, bitter, revengeful, selfish, spiteful, unmerciful, unkind, unclean, as this man whom they set up before God, even this man, who goes to church regularly on Sundays! They look and resort to this man first, that is, to themselves, and to what comes out from themselves, and then afterwards to God; after this man comes God! he does piety, gets religion and an experience first, and God and eternal life comes afterwards! The Creator and the gift which comes from Him is after the man, and after what comes from him! for the man goes to church and is pious, and has an experience first, and eternal life and heaven, and the Giver of it all follows after this man, and what he does, and what he feels. They conceal and deny it all, and the zeal and art they use to disguise their real doctrine, only betrays more the wickedness of it, that it is a doctrine to be ashamed of; and well may the creature be ashamed when he denies his Creator.

They look and resort first to themselves and to that which comes from themselves, their feelings, experience and piety, and if they have them first, eternal life, that is Christ, comes

after of course, for if they have them first, they are believers, they are true worshippers! but they must have the piety and experience first, it is indispensable! This is much worse than the common gross idolatry of the heathen nations of the world. They first looked and resorted to something which came from God, and said if they had that first they had God, they were true worshippers, but to have it first was indispensable! But the pious Christians look and resort first not even to the works of God, not to wood and stone, but to something worse to themselves, to that which comes from themselves, to their piety, feelings, and sensations, and say if they have them, and show them, and put them forth first, then they are believers, they have eternal life, that is, Christ and God in whom is Life eternal! In thus setting up these things which come from themselves, that is, in setting up themselves, they are firmly persuaded that they believe, they worship God! Man and his works, his feelings, his doings, his piety, are worse to set up first and before God, than wood or stone, the works of God! It is worse to say if you get an experience, then you worship God, you are a believer, than it is to say if you get a log of wood you are a worshipper. For the experience is the lying deceit and self-conceit of a corrupt, wicked man, but the log of wood is good for something. And it is worse to say that the experience is the gracious work of God, than to say that the log of wood fell down from heaven, for it is a greater lie; because the log of wood is indeed the work of God, and yet it is not fit to be set up first before God; but the experience is the work of the devil, even of a seducing and lying spirit, which confesses not that Jesus Christ is come in the flesh, dwelling in His holy people, doing all righteousness in them, for them, and instead of them.

What it is to worship the beast and his image.

Their trust and their worship, their faith and their religion, their piety and their experience is idolatry of the worst kind; it is worshipping a beast, setting up the pious man first, that is, his feelings, sensations and doings, before God! They make his feelings and sensations to be a preceding evidence of God, a substitute for God and faith in God! They make the feelings and the piety to be before God and instead of Him; it is before Him, for the feelings must absolutely be first, you must positively do something and have an experience first, and it is instead of God, because if you have the experience, you have everything, even all that God can

give, you are a believer, you are surely going to heaven ! The experience is an evidence of all these things, it is an evidence that you have faith, and thus it is an evidence of God, and instead of Him !

When they set up themselves, even man, to do good, to believe and go to heaven,—when they set up this evil beast and slow belly, as he is and without disguise, to do good that is righteousness, instead of Christ, it is simply worshipping the beast themselves, even man ; a creature who is in his proper place a very fine creature, and one of the wonderful and admirable works of God, a creature who, when fearing God, his Creator, and the law of right which is over him, he conducts himself decently, soberly and peaceably, has his reward, and is as happy as a creature possibly can be with an unfulfilled law, and its curse hanging over him. But when filled with an evil, proud and lying spirit, even with the devil, he begins to swell and burst with his piety, and is going to mount up to heaven and plant himself on the throne of God, with the law and its curse, with bitterness and death gnawing at his heart,—when denying God and His glory, His gift, His will, and His godhead, he calls his pride, self-will and wickedness, evangelical religion and experimental Christianity, and says that his rebellion, his sensations and experience are Salvation and the true worship of God, then he, deceived and deceiving, is a beast indeed of iniquity and crime, and God gives him the just reward of his pride and self-conceit, by turning him upside down, and turning all his wisdom to madness and folly. To trust in this creature and in his pious labours, to look to him for good, that is for righteousness, which is blessing and salvation, is to trust in and worship the beast. But when they say it is not man they trust in, it is not man they set up, oh no ! it is another man, it is man changed, man altered, man made into a pious good, feeling, regenerate man, man under another name, man disguised, a sham new man, an imaginary man which they make in themselves and out of themselves, by feeling deeply and sensibly—then it is man still whom they trust in, but it is an imaginary man, an image to man which they make, as the Lord Jesus Christ revealed, it is the image to the beast, and they are not simply worshippers of the beast, for they pretend to have no trust in man, they are worshippers of the beast and his image ; for man, and their imaginary man, the regenerate man, the false new man which they make themselves to be and say they are, is nothing but their own pious selves, as they well know ! it is nothing but man !

The Lord Jesus Christ, who only could reveal these things, has revealed how they would deceive men by the wonders of their piety, and say to them that they should make an image to the beast, that is, they should make a false new man, an imaginary man out of themselves, (*vide 13th chapter of His Revelation.*)

It is idolatry and deceit; it is setting up something as indispensably necessary before God. Whatever is made necessary before faith in God, is made necessary before God, for we look to it first, before we look to God. If it is man and his works, we set up man before God; if it is altered man and his feelings, man pretended to be made into another man, it is an image to man that we set up above and before God. Believing by the power of God, our Creator, who has created us His children to believe and behold His glory, we enter into Christ, His holy temple, we worship God; then first, by Him the great High Priest, we worship God; we have access into His favour; till then, if we are children, we are outside in the outer tabernacle under the law, in death, not having received the Blessing, waiting for the salvation of God, longing after His righteousness, to receive the blessing, to enter into rest. After this salvation and rest, even after Christ who is this blessing and righteousness, the saints of old waited upon God continually, but they did not, as the pious Christians do, say that before they received the Salvation of God, they must have feelings and make a fanciful man inside of them, and then if they had him, and felt deeply and sensibly, they had salvation and blessing, they were going to heaven! They did not worship the beast, saying if they did the works of man, they were true worshippers, and had the blessing; they did not worship the beast and his image, saying if they had the experience of a sham good man, they had all, and were going to heaven! no, they believed they waited upon God, having nothing; to receive everything from Him, they waited for his Salvation, His Christ, and they were blessed of God, as are all those who await upon Him and put their trust in Him! They that wait upon Him shall never be ashamed, but they that worship the beast and his image shall be greatly ashamed and confounded.

Therefore whatever is pretended to be necessary before faith in God, is a false god set up and made necessary before God, whether it be gold or silver, or wood or stone, or whether it be piety, feelings and experience; it is a delusion and a lie whereby Satan, the spirit of lies and of darkness,

entering into men, deceives them, working on their pride and vain glory, and leads them to bitterness and death, seducing them away from putting trust in God first, directly before all, and above all, and instead of all! seducing them to destruction, to refuse blessing from God, not to receive, not to believe, but to look for blessing where it never is to be found, and never has been found, even in man.

The Sea and the Earth, Atheism and Piety, are one and the same doctrine in this day.

The Sea trust in man and his virtue openly; they laugh at God; yet they have a name instead of the name of the God of Jacob who made heaven and earth, they have a foolish god, a silly name to whose power they attribute all. They call the works of God "*nature, natural causes, accidental circumstances.*" The Earth, on the contrary, the professors of religion, the pious Christians, pretend to believe in the God of Abraham, Isaac, and Jacob, and to trust in Him only for blessing. They deny God the same as the Sea, (for in this day the Earth and its mountains, its religious sects, are carried into the midst of the Sea, as David prophesied, and are Atheists like the Sea—the religious professors are raging waves of the Sea, raging against the righteousness of God, done in us by Christ, as the Apostles prophesied.) But the Earth denies God with deceit and lying, putting all their trust for blessing, that is, happiness, in themselves, even in man, and in what they do or are going to do; they trust in man as the power to do all, and to bless, just the same as the Sea, yet they pretend all the while that their trust is in God only! In the eyes of both of them there is nothing more ridiculous nor contemptible than the truth that God He is God, He is the Salvation of His people who trust in Him! He by His holy arm, His Christ, is righteousness and blessing to His Israel, doing all things for him, executing righteousness in Jacob! They are both of one mind in their hatred and denial of God and their worship of man, and in this day they are united and friendly together. The Earth is almost willing to pardon the Atheism of the Sea and its contempt for religion, because of its devotion to man and his virtue, when it joins with it in preaching doing good; and the Sea is willing to pardon the Earth for all its religious mummery, when they do not go quite so far as formerly, in denying the virtue, power, and godhead of man, and in believing that God is God indeed! Thus the heathen exalt the worst, the most cruel and deceitful god that men ever

trusted in, even man! thus they rage against God and His Anointed, and have cast away his hands from them! "*He that sitteth in the heavens shall laugh, the Lord shall have them in derision!*"

Their arrogance in undertaking to do the Work of God.

They believe! it is a pious deed they do! a duty and condition which they perform! They have not got their earthly duty to do on the earth, the righteous deeds of the law towards all men, which as earthly men they might do for their own earthly benefit, and would do, if they feared God and believed His law; no! but they have got to do God's work in order to go to heaven! That which is the gift of God, His work, His promise, His special favour, His eternal purpose, His everlasting will and pleasure, to give life to the dead, to give blessing to the cursed, to give righteousness to them who have none, to give to His sons and His chosen, to behold His glory, to hear His voice, to hearken to the words of His mouth, to have Christ, eternal life come and abiding in them—all this is their work and duty, all this is a deed they perform! They actually think they do the deed! that they believe! yea they dream, they imagine that God asks them to do it! They think theirs is the power! that when God speaks, when He says "Believe," there is no power in God and His Word, by which Word the heavens were created, and all the host of them, by His Christ the breath of His mouth! They think God has no power when He speaks, the power is theirs! they must do! they must give themselves life! they must do a work! they must exert themselves! They think God is altogether such a one as they are! that when He speaks He speaks in vain! that He asks them to believe, and begs them to be so good as to believe and behold His glory, and enter into heaven!

THEY DENY IT ALL, they say it is not true, no! They believe it is all the work of God! But the truth is not in them; they not only believe they do this work of the might and glory of God themselves, they not only say they do it, and have done it, but they believe they can also make other men do the deed, and labour hard to make them, yea to force them to do the deed of the glory, power and eternal purpose of God! They entice them, draw them, threaten them, and coax them; they whip them and scourge them with words of the dragon, pouring fire and brimstone out of their mouths upon them, if they will not do the deed and believe! Nay, so sure are they that they can make them do the deed, that

they will not let them live on the earth, nor earn their living if they can help it, unless they join them and take their mark and labour like them, to mount up to heaven. Thus the Lord revealed of them saying, "*And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*" For unless a man belongs to some one of their denominations or names, (for it is a beast of many names,) they will not deal with him, nor let him live if they can help it! Thus they labour by constraint and force to make men believe and become pious. Yea, while they deny all they teach, and all they do, yet so firmly convinced are they that they can force men to do the work of God, to believe and go to heaven by force, that they have laws passed in order to force men to go to their churches, and become pious and keep their Sundays! Yet these men who resort to force and constraint, and fire and brimstone, and penal laws, to force men into their synagogues, and make them pious in spite of themselves, do speak lies with such unblushing foreheads, as to say they believe that it is all the work of God! and that the fire, smoke, and brimstone which issues out of their mouths is all the grace and gospel and love of God!

Thus they, proud corrupt men, dead by the law before God, dead in their own consciences, condemned and cursed in their own hearts, not blessed, not blessing, boldly pretend to have eternal life abiding in them, to have God with them, even Christ dwelling in them, by their own work and doing, for they say they believe, they have done the work, they have performed a condition, it is a deed which they have done to bring down Christ from heaven to dwell in them! Such is the pride and arrogance of the beast which ascendeth out of the Earth, a religious organization founded, not like the first beast which arose out of the Sea, upon the common natural doctrine of man and his virtue, but founded upon a profession of the very truth and doctrine of Christ, professing to believe the very power and salvation of God, and to be saved entirely by the grace of God! a beast so deceitful that it looks "*like a lamb*," and professes in opposition to the first beast, to repudiate the doctrine of the Sea, the world, and zealously to follow the doctrine of the Lamb, the Christ of God, pretending to be saved by Grace and not by works.

Such is their faith, falsely called faith! They do the deed, they perform the condition! they prevail upon themselves to have eternal life! to have Christ! to behold the glory of God! They study, they go to school, they read bodies of

divinity, they examine the evidence, they weigh the objections, they ascertain first whether it is really true that there is a God! they feel some doubt about the matter, they spend some years in studying the scheme of redemption; and then at last, with the prospect of honour, applause, and it may be a rich living if they agree to everything, with the certain loss of friends and reputation if they do not, they at least are decided, after many imaginary conscientious scruples and doubts, and then are pleased to express their decided conviction that the Scriptures are true, and that they highly approve of and admire them. They actually condescend to believe! they are now decidedly pious, they read pious books, support the benevolent institutions of the day, write tracts and distribute them, teach Sunday school, get a reputation, make speeches at anniversaries and Bible and temperance meetings, and never suffer any but sacred music and psalm tunes to be played on the piano in their houses on Sundays! They have come decidedly to the conclusion, not without experiencing much inward struggle, to believe! to mount up to heaven! with the curse and damnation of the law upon them, in all the proud enmity of their fleshly minds, without being circumcised with Christ by death with Him, without putting off the corrupt man, him who is under the law, and cursed, without being spirits joined with the Lord, clothed with righteousness! made free from corruption and death! without having righteousness, even Christ to do it, that is, without believing!

Their faith is impudent, insolent sin, the deepest abomination and crime!

Their faith, as they falsely call it, is sin, it is a proud and scornful denial of God, made by a worm, a fly, a beast before God! it is the self-exaltation of that evil beast moved by the devil, who proudly exalts himself, his feelings, his experience and piety first above God! It is abominable sin! It is a proud wicked act of a proud wicked man, a wicked deed of insolent wickedness, by which he, wickedness, pretends with deceitful looks of profound humility and impudent deceit to patronize God! by which he condescends with an effort, to give credit and constrained assent, thinking he is doing wonders, to what he is not asked, nor required, nor desired to believe at all, nor to assent to! He thinks he is doing wonders, he is doing something, he who is not asked nor invited, nor desired to do anything! he thinks he is doing good, doing a favour to God, he who scorns and laughs at the favour of God to man!

No ! he is not asked to believe at all ! God forbid ! “ *The dead shall hear the voice of the Son of God, and they that hear shall live !* ” They who hear, it is not because they will, it is the power of God. They rejoice to hear, they rejoice to believe and live, but it is God who giveth them ears to hear, they are His people, and when He speaks, they hear ! It is the voice of Him who, when He said “ *Lazarus come forth ! he that was dead came forth,* ” for the voice of the Lord is mighty. Lazarus was glad to live, but he did nothing, though he heard the word of God ; he did nothing, though he came forth from the grave ; he did nothing of this mighty power of God, though when he heard he lived. So the word of God speaks to us in our misery, our death, our sin, as we lay in the grave of misery, condemnation, and cursing ! the word comes to us, it is sent to bless us ; we hear ! yea, only to hear is to live, “ *they that shall hear shall live.* ” Lazarus was not asked nor invited to hear, nor entreated to exert himself, and put forth his powers and labour, and do something, and try to come forth from the grave, but when He spake, the dead arose ; so they that are of God, dead under the law in cursing, misery and sin, hear the words of God, receive His Word, His righteousness, and live !

Also as we are not invited nor requested to condescend to believe the gospel, so no man is invited nor requested to be so good as to do good, nor to do anything whatever. No ! he is positively commanded to do his duty, to do no evil ; it is imperative upon him, he must do his duty, there is no invitation, no begging about it at all, a law is not an invitation ; he must obey it, he must do right, and no wrong, or woe unto him for every disobedience. Wisdom may sometimes set before men what is good for them, and call upon them to hearken, (and the sons of wisdom will hearken,) but it is for their own sakes, for their own benefit and advantage, not that they may think they patronize God, and are going to heaven because they tremble at the halter !

Thus they do the deed they perform, the work and condition, and think they are doing God service, by consenting to agree to what cannot be denied, to which, moreover, they are not asked nor desired to agree. Their pretended faith is mere mercenary expediency ; they say, “ suppose these things are not true, yet it can do no harm to believe them, but if they should happen to be true, why then, we are on the safe side in believing them. ” So they believe because it can do no harm, and with the understanding, that what they believe

is very probably a lie! and then being thus convinced and converted, they are pleased to believe, then they are believers and going to heaven! Thus, in case there should happen to be any god besides themselves, as in that event, they intend to condescend to go and dwell with Him when they die, they therefore condescend to believe! Then they join a church and become pious, they are religious, they pay respect to religion and help the cause, and if they are not eminently pious, at all events, they are piously disposed, they set a good example, and go regularly to church on Sundays, and there is no doubt they will go to heaven when they die! Their faith, their piety, their religion, a deed of the dead, deeds of the pride and self-will of corrupt and evil man, an idea of his evil mind, an excitement of his sensual bloated feelings,—the effect of fear and terror, of his selfish hopes, and proud expectations,—the secret operation of ambition and emulation,—a means of acquiring respectability in the world, of forming connections, and obtaining a livelihood—this faith and piety, this wickedness, they wickedly call believing in God! and for this they are going to heaven! It is insolence and unparalleled impudence! It is the most atrocious wickedness! It is sin, insolent, impudent sin, of the deepest, blackest abomination and crime!

Yea, verily, as the Lord liveth, who made heaven and earth and the sea, and all that therein is, the Christians of this time are the heathen of whom God spake by His holy prophet, who have come into God's inheritance, His Holy Temple they have defiled, they have laid Jerusalem in heaps, they have trampled the holy city, the saints of God, under their feet for 1260 years, having overcome them, they have cast down the truth, they have now in this day made a perfect consummation of desolation. And they dare to take the holy vessels of God's holy temple, the words of His scripture and truth, and make them vehicles to convey and teach and preach to men their damnable doctrines and philosophy. Using the very words of the Scriptures in their philosophical pride and wisdom to enforce, and signify, and preach their own wicked doctrines and vain religious imaginations! Using them, as it were goblets, to hold the wine of Sodom and the grapes of Gomorrah, with which they drink themselves drunk in the filthy orgies of an earthly, impure and defiled religion, drinking thereout to their gods, and to man, their chief god, that evil and violent beast whom they honour and worship, even themselves, exalting him above all that is called God, or that is worshipped. But as God sud-

denly smote the vain king, who was an image and type of their more spiritual and more refined, more abominable profanations, so He will smite them by the word of His mouth, and purge His sanctuary, His saints and holy people, of their vile abominations. They shall melt away like as wax melteth before the fire, they shall flee like chaff before the wind, at the voice of the God of Israel, when He ariseth in His wrath to shake terribly the Earth, the religious world.

They deny the whole foundation of their own system of Christianity in setting man, that is, themselves, to do good.

In denying the truth and doctrine of God, that it is Jesus Christ who is come in the flesh, dwelling in all them whosoever they are who believe, who gladly receive the salvation of God,—in denying that He it is who doeth righteousness in all His people—(they not doing it, He doing all things for them,)—in denying this, the doctrine of God and of Christ, they deny the whole substance, and the very foundation of that eternal mercy, truth, and salvation of God, out of the dead letter of the revelation of which they, with their fleshly minds, and in the pride of their earthly wisdom, not having the Spirit, have invented that earthly system of confusion, abomination, and wickedness of human action, which they call Christianity and the Christian religion. Since they will not confess that Jesus Christ is come in the flesh, doing righteousness in him that hath and receiveth Him, how can they pretend to confess that God is in Jesus Christ, His holy temple and habitation, doing all His works in and by Him? Since it is God who doeth all His works, by His Holy One in whom He dwells, how much more is it Christ who doeth all things for and in His people, the lost sheep, the people of His pasture, whom he hath purchased and redeemed, and in whom, giving them to believe in His name, (putting off from them the sinful man, the mind of the flesh, by His own death for them in the flesh,) He condescends to come and dwell in them. In denying that He, Jesus Christ, by His Holy Spirit, the Spirit of God, dwells in His people, they deny that God dwells in Jesus Christ. How can they pretend to believe the foundation of all, viz., that God is manifest in the heavenly man, His Son Jesus Christ, and that He is one with God, when they deny that Jesus Christ comes and dwells in His people, and that they are one with Him? How can they believe that the works which Christ doeth, it is not He that doeth them, but God who dwelleth in Him, when they deny that the works which they do, who believe, it is not

they who do them, but Christ who dwelleth in them? In denying the one they deny the other, for it is one truth and one doctrine, as Christ saith, "*I in them, and Thou in Me.*" They who confess not the one, that it is Jesus Christ in all them that believe who doeth all things in them, "*I in them,*" cannot confess nor believe that God is manifest in Jesus Christ, doing all His works by Him His Word, "*Thou in Me.*" Since it is incredible that Jesus Christ should be in His people, *I in them*, it must be also incredible to them that God is in Jesus Christ, *Thou in Me*. If the coming of the Lord from heaven, the heavenly man, Jesus Christ, to be in His people, dwelling in them, doing righteousness in them, is, as they pretend to say it is, merely metaphorical, poetical, and signifying nothing, then also they must believe that the manifestation of God in Christ, and His being and dwelling in Him His Holy Temple, is also merely metaphorical, poetical, and signifying nothing! and so that all the truth of God, all truth, is merely metaphorical, and has no reality and existence; and so the terrible truth, the awful reality of our sin, our misery, our suffering and fear, is all poetical, and has no reality! mere poetry, signifying nothing! Thus, in denying the righteousness of God, Jesus Christ, who is righteousness, that is, doeth righteousness for His people, (for there is no other possible righteousness but doing righteousness,) they deny the whole foundation of that eternal truth and glory out of the letter of the revelation of which, (a dead letter to the dead,) they have patched up and invented, in the pride of their vain fleshly wisdom, that compound of human confusion, blasphemy, wickedness, and contradiction, which they call in this day evangelical piety and Christian religion!

The blasphemy of the doctrine of the pious Christians, in teaching that they will be saved because they believe.

Their faith is wickedness! what pride and wickedness for sinful man, dead towards God in sin and by the law, under wrath and the curse on his conscience for committing sin, to think of going to heaven at all! (how can the cursed be blessed unless they cease to be cursed? how can a man in sin be blessed? he must be without sin to be blessed; that is an inevitable condition! and how can a man be without sin who has not perfect righteousness? and how can a man have perfect righteousness who has to do righteousness himself?) But what pride and wickedness for men, cursed by the law, dead and separated from God by sin, to dream of going to dwell in everlasting bliss and glory with God, for doing one act of the

vain, corrupt mind, one single deed, which they call believing! a deed which is the mere mental persuasion of a man, nay, his fear that certain things at which his flesh trembles are true, or possibly may be true—a deed which is the mere imagination and thought of the mind of sin, a vague uncertain idea, and then a mad ecstasy of proud delirious joy, built upon the pleasure of thinking that he has done the pious deed, that he believes! a vain joy and proud elevation of the mind at the contemplation of what he has done! because he imagines he is going to be something wonderful, for thinking the thought and doing the pious act!—a wicked joy excited in the wicked mind at thinking what a wonderful creature he is in patronizing the Scriptures, and condescending to believe! What pride and wickedness for a man under the wrath of God for doing evil, to think of going to dwell with God for doing such a deed as this, and feeling the feelings which flow from it! This deed which they do, and the feelings, the joy, the exultation, the proud hopes they build upon it, they call faith, religion, love, experience, and having the Spirit! Astonishing falsehood, to call such wickedness and delusion by such names! astonishing delusion! to believe they will go to heaven for being puffed up with such drunken joys, because they do and feel such things! Yet they are confident they will certainly be saved, because they have done this deed, and have performed a pious condition which so many others refuse to perform, and because they have these feelings within them, and because all this is piety, and they are pious! They think that God will be good to them because they are pious without being righteous, because they are willing not to deny the existence of facts, and condescend to give credit to that which being true cannot be denied!

This act and deed of their evil minds, this admission of facts which they call believing, is a wonderful act and deed of theirs, since it has more virtue than all the solid works and good acts and deeds of the law all put together! for it carries them to heaven, which a man's doing all the good acts and deeds of the law can never do, as they themselves confess! Most astonishing! that wise men, sane men, should believe they will go to heaven for one act which is not a good act, and yet who preach and teach that a man could not go to heaven for millions of good acts. But going to heaven is not all they obtain and effect by this their one act and deed of believing! It has greater power still! for they are not only going to heaven for being willing to admit that which, if it is the truth which they admit, cannot be denied, but

moreover this act of theirs, this their performance of a condition and duty, this deed of their fleshly will and minds, this effort of their intellect, does far greater wonders than lifting them up to heaven! Yea! as they teach and verily believe, it makes God good if they only do this deed! For they say, He is not good unless they first do this act! He does not save if men do not first perform this condition! but if they do it first, then it makes Him good! Oh, then they say with raptures, He is most wonderfully good! so very good! so merciful! so full of grace! if they only do this deed, and provided they do it! then He is God, after them, if they first do this act! but otherwise He is not God at all, that is, He is not good and gracious! Thus they think and teach that God is altogether such a one as they are! It requires money to make them good, and they think God is just like them, He is not good without money and without price. They destroy men, and they think God is like them! they do not judge righteous judgment, and they teach that God, like them, will not judge righteous judgment, rendering to all men according to their deeds.

Most terrible wickedness of the wicked man! of him who not being taught of God, not having the spirit, the honest and good heart and spirit of Christ, sets himself up to teach the things of God to men! Astonishing blasphemy! and proud self-exaltation of an insolent worm! Thus they make themselves the authors of the goodness of God! they make an act and deed of a filthy man the cause of the goodness of God! and a cause of goodness to whom? To those who will not believe that it exists! who refuse the gift of goodness and mercy! who desire it not, and would not receive it for the world! who would rather not to be saved at all, than to be saved by the will, and deed, and doing of God for nothing! that is, by His goodness and not by their goodness! who say it is not true that God is so good, that we have nothing to do for His great salvation, and that He gives for nothing! No! it is wickedness, they say, to believe this, to believe and receive the goodness of God, to open the mouth and eat this honey! It is quite false, they say, that God is so good as all this! as to give every thing, even all things, freely by Jesus Christ, that is, for nothing! No! they say, —undertaking to speak for God—He is not good without the deed, and doing of the dead, and the cursed, even of man first! but if man will only do a little something first,—nay, not even do something, but only assent and agree to what he cannot deny, then though God will not be good to him for

nothing, in the riches of His Grace, yet for this paltry consideration, this worse than nothing, this insolence of his piety assenting to facts,—which they call believing,—for this, God will be wonderfully good and gracious, and take them to heaven! Thus it is quite shocking, yea frightfully impious, to their minds, to think that God is really good and giveth all things for nothing, but it is being very pious, to believe and teach that He sells all His gifts for an effort and deed from man, which is worse than nothing, which is impudent insolence, and audacious deceit and crime!

Such is the stupendous blasphemy which they call vital godliness and evangelical religion, teaching that God is not good unless the filthy beast is first a little good, and feels good a little! and then teaching that if he, the unclean one, will patronize God, and condescend to believe what cannot be denied, then for this his “doing something,”—because he performs this condition of salvation, and goes to church, and is pious,—God will be very good indeed!

Thus, as they confidently teach, a pious deed of an impure, defiled, and unclean man, an act of piety which he does, makes God good! Thus they are the authors of the goodness of God! For if they do this deed of theirs, and perform terms and conditions of piety, God will be good and save them!

But not only this deed of theirs makes God good, yea, and the more they do it, the more earnestly, solemnly, piously, and seriously they do it, the more good it makes Him—(for His goodness begins, and goes on, and increases the more they do and feel, such is their blasphemy,)—besides making God good, it does more, it also makes Him wicked! yea, a liar like themselves! For if they do this deed, the deed of the dead and the damned by the law,—if they do it, then the law of righteousness, truth, and justice, the word which God hath spoken, will all be broken and be a lie, and signify nothing, and God will take to heaven the cursed and the wicked who are under all the wrath and claims of a just law, and who have not fulfilled it! He will take them into heaven for doing this one deed of their piety, He will violate His own righteous law, and make it to be a lie and himself a liar, all for the sake of this one pious action, together with a little pious feeling and a genuine experience joined with it! He who hath sent His Son into the world for the very purpose to do the righteousness of the law, and fulfil it for the unrighteous, and make them righteous by doing it in them, because they could not possibly be blessed without this

righteousness—He will, as they teach and believe, take them to heaven without this righteousness, even them who do not do this righteousness themselves, and who will not, yea, who scorn to receive His Son to do it for them and in them, they doing nothing, believing!

And it is astonishing, the confidence and boldness of human pride and wisdom with which they assert their damnable doctrine, and prove conclusively to themselves that to believe is a deed and act of their own! how they impose upon and overawe them that hear them! The proud laugh! the haughty scorn! the insolent triumph! with which they lift up their heads against God! and convince themselves of the certain and undoubted truth of these lies and delusions of Satan! Thus in their confidence and boldness the powers of heaven are shaken! and they who know better, when they hear them, are overwhelmed with confusion, and are speechless before them! Thus they say triumphantly, "What is the use of saying believe, if we cannot and do not believe?" They are sure that God is altogether such a one as they are, that like them He says and does not, that when He speaks He does not also perform, that when He speaks the word, the Power is with man, and His word is merely intended to call upon man to put forth his power and go to heaven, if he pleases to do so. When they say what is the use of His word "Believe," if man does not do the deed, they say, "What is the power and what is the use of the word of God? Where is the power of God? Who is God, and who has power but us? What is the use of that Mighty voice, who *'when He spake it was done, when He commanded it stood fast,'* when He uttered His voice the worlds were created? What, (say they,) is the Power of God without our will and power, even without us?" Thus in this day the powers of heaven are shaken! Thus this evil beast, even pious man, hath exalted himself above God, and takes His work and power to itself! He hath enthroned and exalted himself above the Lord God Omnipotent! Thus Satan for a short season prevails and triumphs under the mask and deception of "vital piety and evangelical, experimental religion!" Thus the man under the law, who is sin, for he does not fulfil the law, is exalted to heaven in his own glory with the curse upon him, and exhibits himself as God, doing his own will, establishing his own law of piety above God's law, standing in the temple of God, showing that he, the pious man, is god! *Let him that readeth understand!*

This is the abomination spoken of by Daniel, the prophet,

which was first set up in the midst of the week of 700 years, which has ruled ever since, and overcome the saints of God, producing a desolation which the Lord Jesus Christ revealed should continue 1260 years; and now in this day it is the consummation of that desolation, when the deceiving beast which ascendeth out of the Earth—not the violent beast out of the Sea—has triumphed by deceit, and cast down the truth,—a time which, as the Lord God liveth who made heaven and all that therein is, and the Earth and all that therein is, and the Sea and all that is therein, shall be no longer! But God will appear for His people, and deliver and bless them, and confirm His covenant with them again as He did before for a week of 700 years, till the abomination arose; and it shall come to pass in these last days, that the Mountain of the Lord's House shall be established and built up above the tops of the proud religious mountains of the Earth, and all nations shall flow unto it, as God has revealed by His Holy apostles and prophets! This is the abomination, the desolation produced by which was to continue 1260 years, but whose duration itself was to be 1290 years, as Daniel foretold. And now at the end of the time of desolation, God will cleanse His sanctuary by the word of His mouth, and the beast shall be cast out of the temple, the saints of God shall no longer trust in him, but draw nigh unto God in the only sacrifice and oblation, in Jesus Christ, our great High Priest, abiding in Him, praising and blessing God in Him, in righteousness and true holiness even in Him! From the time when Daniel saw the visions in which these things are revealed, to the day when the sanctuary shall be cleansed by the Word of the Lord, and the beast, the swine, be cast out, is 2300 years. If Daniel lived 449 years B. C., 449 and 1851 is 2300 years. But God only knoweth the times and the seasons which He has ordained; if we knew them, it would not be to know righteousness. No word which He has spoken can fail, but let them who fear Him seek rather to enter into His kingdom and righteousness, and all the rest shall be added unto them.

The faith and doctrine of the Pious Christians is the doctrine of Antichrist..

The very faith and doctrine of the Pious Christians, that man ever believes at all, that he seeks God, that he does good, that he draws nigh to God, that he hopes in God, in a word, that he lives, that he believes, (for to believe is to have life,) is the doctrine of the beast and of Antichrist. For if he

does good he lives, and if he lives, there is no need of Christ the life. If he lives, he is not dead, and Christ did not die. If he lives and does good, Christ is not risen from the dead, to be our life and righteousness. If this beast, who is sin, who is enmity against God, lives, that is does good and approaches to God, and knows Him, and believing in Him, beholds His glory, then there is no law of God ! then there is no sacrifice ! then there is no Mediator, no great High Priest, there is no Christ of God ; then there is no salvation ! There is no law of God ; for how can there be, if sinful man, condemned by the law, can approach unto God ? There is no sacrifice and no salvation, for how can there be if we are not delivered from this evil man, from sin, from our own selves, from our own devilish corruptions and uncleannesses, from the corrupt man of the earth, the evil flesh and its evil mind, to which we are in bondage—how can we be delivered from this death and sin and curse, which separates us from God, if Christ our Passover, has not been slain for us, if he has not put to death, by his death, the enmity, to deliver us from our captivity and bondage to sin, which is too strong for us ? If this task-master, the evil mind of the flesh, the corrupt man, is not slain, there is no sacrifice of God, there is no deliverance, there is no redemption for us. If he lives, we are dead, for we only live when he dies ; and he lives, he is not put to death, if he does good, if he does righteousness ; if he has it to do, that is if we have righteousness to do, if we have any thing of this salvation of God to do, then the beast lives, and there is no sacrifice and oblation, no Christ who saves, but this beast is the Saviour.

If he draws nigh to God and has access to God, then it is not Christ who is the Mediator, in whom and by whom we draw nigh to God. If this beast lives, seeks God, and does all the acts and deeds towards God which Jesus Christ, the Mediator and High Priest does for the people of God, and then goes to heaven and lives there too, then he is not slain, he is not destroyed, Christ has not put to death the flesh, the body of sin and death, the old man Adam, there is no sacrifice and oblation, no High Priest to God ; this evil beast, the old Adam, is instead of Christ ; he approaches to God ; he offers prayers and sacrifices to God ; he does all things for himself ; he goes to heaven, and Christ is utterly taken out of the way.

And so it has been ever since the beast, the abomination was set up. He, the bridegroom, the sacrifice and oblation, the High Priest of the house of Israel, has been taken out of

the way, and iniquity, even man, the beast, has been set up, and the sanctuary has been polluted. And the saints of God have been overcome by the beast, and have thought that he, the beast, that is they men in the flesh, did something, did their works and had something to do in order to please God, in order to be saved. They have not believed that it was Christ who does all things for us, towards God, that he brings us to God in Himself, in his righteousness, in his blood; that the beast, the mind of evil, the heart of stone is taken altogether away, slain by his death. But they have thought, (being overcome by the beast,) that the beast lived, that he believed, that he, man, did something, that he drew nigh unto God. They, being fleshly, have thought that they had something to do, that Christ did not or would not do enough, that God did not save wholly by his Son, without the hand of man. They understood not that he giveth all things and performeth all things for us, that we have nothing to do of this Salvation, but entering into Christ, his holy temple, we are blessed in Him, we receive every thing and have every thing in Him. God is with us in Him, for God is in Him and He is in us. We stand still and behold the salvation of God. We sit still in the lion's den, and God delivers us from the mouths of the lions. This is the God of Jacob; and none but Jacob, the elect and chosen of God, will love and rejoice in this great and glorious God, the God of Israel, who alone doeth great things, who doeth and giveth such wonderful things to his people. To believe in Him, to trust in Him, is to have and receive this blessing, this glorious rest of righteousness. Blessed is the man who trusteth in Him.

The flesh, Adam, the corrupt man, will never believe the word of truth, only the man of God, he that is of God, created and born of God, the member and branch of his Christ, will hear the word of God, and believe and live, a living branch, henceforth joined to the true vine, abiding in him forever, kept by the mighty power of God, filled with him in the spirit, and never more departing from God. This is the Covenant which God said He would, after those days, make with the house of Israel.

The abomination of teaching that man believes, and so God dwells in him.

Man of the earth, he who is sin, and under the law, never believes. When we believe, our spirits are delivered from the corrupt flesh, and we are heavenly men in Christ Jesus, joined by faith with Him, we are entered into Christ, and are

one spirit with him, having put off the wrathful, spiteful, selfish evil man, who is under the law, in whom dwelleth no good thing. This is the man who worships God, the man who is one with Christ, a righteous man, not the man who is under the law, a cursed man. Astonishing abomination, to set up the man who sinneth, even man, to do good, and go to heaven. To say that he ever believes, that God ever dwells in this vile one; and not only he believes, and God dwells in him, but he believes if he will, and so God dwells in him if he will, if he pleases to accept Him. God dwells where he will and where he chooses, and with whom he will, and with whom he has chosen, not where a condemned, unclean, malicious beast wills and pleases. God dwells in His elect, His Christ, who is from everlasting, His only begotten Son, and His holy people and branches. They are His people, His inheritance, whom God hath created for His glory, and given them to Christ, and in Him they are made "*an habitation of God, through the Spirit.*"

In making the man of sin to believe and live, they deny the death of Christ, who hath put Him to death in His own body on the tree, cutting off the filthy flesh, setting His church and people free from Him, the man of the earth, the violent man with whom they were joined, and to whom they are in bondage, one evil man in him.

Their doctrine that man, the old corrupt man, believes and lives, is the abomination, and the doctrine of Antichrist. It is putting out of the way the Mediator, the great High Priest, taking away his sacrifice and oblation, denying his doing all things for us, setting up man's doing, his sacrifice and oblation, an unclean offering, yea, a pollution and an abomination!

They are greatly exalted, they are lifted up to heaven in their own vain conceit, they laugh at God and his doctrine. They laugh to think that their sacrifices and doings, and feelings and imaginations should not be considered as what they think they are. They laugh to think that the beast should do nothing, that he should be slain, that Christ should reign in the hearts, the souls, the spirits of His people, His own members, doing all things for them. God shall laugh at them with their oblations, their piety, their vital godliness, their personal holiness, their evangelical religion. He that sitteth in the heavens shall laugh, the Lord shall have them in derision.

Of the lying doctrine of doing good by the grace of God. 1

Their faith, their piety, all their religion, is wholly and entirely doing something; it is all something they do; but they say they do good, they do all their piety and pious deeds by the grace of God. This is the common lie of human nature, of the deceived heart and mind of the man who sinneth. The heathen and pagan people of the world, the Sea, in all ages, have always taught this doctrine, and pretended in their religion that they did good and were going to heaven, or going to be blessed when they died, by the help of their gods. They all professed to do something whereby they would go to a good place, but it was all by the help of their gods that they did it, of course, and they all in this manner professed to be saved entirely by grace and not by works. No people have ever had a god, but they have always professed this Pious Christian doctrine, and said they believed that their gods lent them a helping hand now and then. It is a lying doctrine to teach that we do good, and so obtain everlasting blessing; much more is it a lying doctrine to teach that we do it, and God helps.

Of course, man does good in his generation, as a man to man, so do all other creatures and animals; some of them are very good, affectionate and kind to each other. But this is fleshly good; such are deeds of the flesh, good for the flesh and for the earth, but not for heaven. They are pleasant while they last, but the goodness of the flesh is like the flower of the grass, which withereth in a moment; it is momentary, it is by fits and starts, it is selfish and interested, it is by impulse and enticement, it is by law and duty, by constraint and obligation, it is by weight and measure, grudging and calculating, it is not the true good, it is not righteousness, which is the Word of our God, which liveth and abideth forever, even Jesus Christ, who cometh and dwelleth in them that receive him, doing righteousness. Of course men, and all animals, do their good, such as is good in their eyes, and is good for them, and is good in its way, but it is not good before God, which makes us righteous before God. Also this is not the doing good of which it is here the question; for when the Pious Christians say they do good by the grace of God, they mean good for heaven, good by which they really believe, and also say, they are going to heaven; they mean that which is good before God, in which they expect to stand in the presence of God. They say they do this good, this righteousness, in which we are righteous, and justified in the sight of God, and they say that

God helps them to do it. They deceive themselves and the truth is not in them, when they say they do good by help or by grace, or at all; for to do good is to do righteousness, it is to have no sin, or else it would not be good nor righteousness, and "*if we say that we have no sin, we deceive ourselves.*" No man, no flesh, ever did or ever does good, that which only is good, such as we can go to heaven in, and appear before God. The Scripture is express on this point. "*God looked down from heaven upon the children of men, to see if there were any that did good; they are altogether become filthy, there is none that doeth good, no, not one!*" Again, the Scripture shows that no man doeth good for heaven, good in which we can stand in the presence of God, saying by David, "*In thy sight shall no flesh living be justified.*" Again, the Scripture plainly shows that no man doeth good for heaven, by declaring that even if a man did all the good commanded, all the good deeds of the law, it would not be good enough for heaven, it would not be righteousness in which he could appear before God, saying, "*By the deeds of the law, (and to do the deeds of the law is to do all good deeds,) shall no man living be justified.*" Therefore no man doeth good, no man doeth righteousness, and becomes righteous before God, so as to go to heaven; no, even if he did all the good which by the law he ought to do, it would not be righteousness in which is no sin, it would not be good enough for heaven. But since it is so, and since no man doeth this good, what an abomination of falsehood it is, to teach that we do it and God helps us by his grace to do what we never do. It is a lie, to say that we do such good, but it is a far greater lie, it is double lying, to say that we do it and God helps us to do it. To teach that God helps man to do good by his grace, is to say that he helps to falsify his own word, and make himself a liar, by aiding and assisting man to do that which he hath himself declared man never does. No, God does not help man, corrupt man, to do what he never does, what God hath moreover declared he never can do, saying, "*a corrupt tree cannot bring forth good fruit.*" The truth is, man never doeth this good, which only is good. The truth is, that God never helps him to do it. The truth is that God alone doeth it by his Christ, and if we are righteous, if we go to heaven, he is our righteousness, he doeth good, he doeth righteousness, we do it not, we receive him to do it, we believe. It all comes at last to this, the only true doctrine of God, that it is God who doeth all righteousness for us, and in us, his people, whom he loveth; we do it not, and having him to do

it, we have it not to do. They that receive not this truth, receive not the doctrine of God, they receive not the truth, and believe not in God; they are unbelievers, and therefore the truth is that the piety and religion of the Christians in this day is infidelity, and they are infidels, for they say they do good, which is to say there is no God who doeth it, by whom is this salvation.

By this their doctrine, teaching that man does good, and God helps him by his Grace to do it, they make God a liar, and His law a lie.

The law is a lie, it is altogether a falsehood and a folly, if God gives grace and favour to him who is condemned by this law, which he certainly has to fulfil, and he certainly does not fulfil it. If there could possibly be grace to them that do not fulfil the righteousness of the law, the law would be an utter lie, and God who has given it a liar. For the law expressly says that he who does not fulfil all its righteousness is cursed. God is indeed gracious to his people, but it is to his people in Christ Jesus, who believe in Him, and are righteous and without sin in Him. He does not violate the law for their sakes, his wrath is upon them while they do iniquity, according as they do it; and they are under the law, children of wrath, even as others. No degree whatever of piety or goodness can do away with the curse, the fear and torment of this law. Nothing but no sin can do that, for wherever there is sin, there is the law against it. He who knew no sin, when he was made sin for us, was cursed while under the law. He did not return to His glory, and enter into heaven and blessing, until he had put away sin by the sacrifice of Himself, putting to death the enmity, the body of sin and death, in His own body on the tree, destroying the evil man, the mind of the flesh for us, and with Him we put off that evil man, and with Him we are raised from the dead.

This evil, lying and abominable doctrine, that the man who is sin, who is under the curse of the law before God, who doeth evil and that continually, that this man doeth good, yea, good for heaven, and that God helps him to do it, is the Christian abomination, by which he, the bridegroom, has been taken out of the way, and the man who sinneth has been set up in his stead. It was set up by the first beast, twelve hundred and sixty years ago, and has produced a desolation, during which the saints of God have been most desolate, and now in this day it is the consummation of that desolation. It is the setting up of the corrupt and evil man,

to do righteousness, that is, good, wherein to appear before God, instead of having and receiving Jesus, the Christ and Salvation of God, to come unto us, to be in us, and we in him, worshipping God in and by Him, the great High Priest, in righteousness and true holiness, without spot in Him. He has been taken out of the way, and an abomination, an unclean beast, has been set up, pretending to do good and go to heaven himself.

This abominable doctrine of man doing good, even good for heaven, and God serving as a minister and assistant to help him to do it, never was the doctrine of the fathers, the saints of God among the Jews.

They did not proudly and wickedly say, like the Pharisees and like the pious Christians of this day, (which is one same and identical generation,) that they did good and were going to heaven because they did it. They said the truth, for the truth was in them, that it was God who did it all in them and for them. They waited upon God for this salvation, even righteousness, even Christ. They trusted to God to do it, that is, they believed. They said by the Spirit of Christ and of God: "*Thou hast wrought all our works in us.*" "*It is God who executeth righteousness in Jacob.*" And the Apostle by the same spirit said: "*I live,*" that is, I have righteousness, I do it, for there is no other life than righteousness, "*yet not I but Christ liveth in me.*" He was by faith one with Christ, joined with Him, and what Christ did was his doing, but Christ did it all in him. Thus God dwells in Jacob and executeth righteousness in him, and thus he is righteous in the Anointed, but it is God who doeth, not man. It is the man with God who doeth righteousness, not the man without God, it is the heavenly man Christ, and His people in Him, not the man Adam. God dwelleth not in Adam, in man, doing righteousness in him, nor helping him to do it! He dwelleth only in His Christ, His Anointed, in whom all the sons of God, the creation of God, are one, a righteous man, the Anointed, the first born Son of God. Thus God said of His people to Pharaoh, "*Israel is my first born Son.*" In Christ, God ever beholdeth His people without sin, sprinkled by His blood, and even while His people in the flesh, are alienated from God by wicked works, serving sin, not delivered, not blessed, but suffering the wrath of the law, separated from God by their sins, yet He saith of them "*He hath not beheld iniquity in Jacob.*" For the lamb,

slain from the foundation of the world, hath taken away all our sins and cleansed us by His blood.

Thus it is not man, it is not any one of the children of men that doeth good, that is righteousness,—for God dwelleth not in man,—but it is Christ, the Holy One, the Great High Priest, the Mediator between God and man, who, with His branches joined with Him, entered into Him, worships the Father in righteousness and true holiness, in life, no more dead by the law; and it is Christ who is the life and the righteousness in all His people, even in all them that believe. He enters into the holy place with us, carrying us in His bosom, in Him we are brought nigh unto God! We are joined in one with Him, putting off with Him by His death, the flesh, even sin. Thus we have good for heaven in Him, thus we enter into heaven in Him, thus we are righteous in Him, and all this blessing, this righteousness, is by grace, by gift, by promise, it is given and it is received, that is, we believe. If we cry unto God we are sons of God, if we seek Him and His strength, if we hunger and thirst after righteousness, even His Christ and His Salvation, we are sons of God, for it is not the man of sin, the flesh, the adversary, it is not any one of the children of men, it is the branch of Christ, the Spirit of the Son of God, who cries unto God and calls upon Him, and whosoever calleth upon Him shall be saved. And though we be in bondage to corruption, to the strong man, the man of sin, the mind of the flesh, though joined with it in captivity and death, being one man with it who is sin, as Christ was made sin, one man, yet without sin, yet God will deliver us, who hunger and thirst after His righteousness, and bring us, the members of His Christ, out of captivity and darkness into marvellous light! for Christ hath gotten the victory for us, and slain the enmity, and purchased us for Himself, having once put Himself in the same death and captivity and cursing in which we are, in the flesh, (yet without sin,) to deliver us from this enemy and death, even ourselves, even sin!

Thus it is true that righteousness is by the Grace of God, and they that believe being one with Christ, do good, that is righteousness, for He is in them and He doeth it! This is the truth of God, this is doing good and departing from all iniquity, being delivered from the power and dominion of sin, by the Grace of God which is with us, even "*God with us*," for that is His name! This, the very truth of God, is turned into a lie by the enemies of God and His righteousness! who confess not that it is Jesus Christ come in the flesh,

that is, in His people, who doeth all righteousness in them and they do it not, but proudly, wickedly and blasphemously say, that they, wicked men, do righteousness and God helps them to do it, and this, they say, is doing good by the grace of God! When they say they do good by the grace of God, they signify a lie, yea, a most abominable lie! even the abomination of the beast! They signify not that God doeth righteousness in us, by His Christ, His grace, His unspeakable gift, sending Him, His Word, to be in us, but they signify and say that they, corrupt men, do righteousness, that is good, that their earthly polluted deeds and bloated conceited feelings are good, yea such good, that they are going to heaven in it all, and they do it all—as indeed they do—and they say God has helped them to do it! Thus they do good by the Grace of God, thus they think they are going to heaven! this they say, is the grace and salvation of God, they do, and God lends them a helping hand now and then, and influences them and assists them to do, and works upon their wicked hearts to do, and stirs up wicked men to do righteousness! Thus they turn the very words of the truth of God into a lie, thus they pervert the scriptures, thus they utter their lies in the words of truth, and are therefore persuaded, that when they believe a lie, they believe the truth! Thus in their doctrine of doing good by the grace of God, it is not God who, by His Christ, His Grace, executeth righteousness in Jacob, His chosen, His people, the body and branches of His dear Son, no! but wicked men, the man who is sin, he it is who does good! they wicked man are pious, they do good, and the grace and salvation of God is, that He stands by and helps them now and then, to do it, and works them up and influences them, and they do it, and they go to heaven! Thus they exalt the man of sin above Him, whom yet they call God, and thus they make God a subordinate tool, a helper to him, the beast! He, Iniquity, does good and God helps him! Thus they pervert and use the very words of truth to signify and teach the most frightful of abominations and blasphemies, to set up the most unclean of all beasts, to do righteousness for heaven, instead of the Most Holy One of God! They are most confident that their lie is the truth, that the wine of Sodom, with which they make themselves drunk, is the true wine, because they have put it into the golden vessels of the Temple, giving expression to their lie in the very words of the truth of Christ! They have turned the truth of God into a lie, and in this day are triumphing and revelling in their lie, being drunk, reeling to and fro, like

a drunkard, in religious intoxication of pride and self-conceit, looking in their madness for the terrible judgments which are about to fall on them, to fall upon others, and believing that this expectation of destruction upon others, is faith in God, being turned in all things upside down.

Their doctrine of justification by faith is the reverse of the true doctrine.

They say they are justified by faith! what they call justification by faith, is the upside down of the truth, a perversion of the Scriptures, and is a lie. They are in all things turned upside down; when they speak of any doctrine, though they use the very words of truth, yet they teach and signify the reverse, the very upside down of the true doctrine. Thus when they say, "*Believe and thou shalt be saved,*" they signify a lie, for they signify not—receive righteousness first from God, that is, believe,—but give piety first to God, do something first yourself; do not receive; give and do first, and after that "*thou shalt be saved.*" Thus they use the very words of truth, to teach the lie of man's piety and doing. Their teaching is the folly of wickedness, for he that doeth good, that is righteousness first, has no need to believe and be blessed afterwards; righteousness is blessing, there is none other, and he that doeth it is blessed already, he has salvation without believing, that is, without God! Such is the foolish wickedness of their teaching, to be pious and do good, and then you are a believer! They talk with feigned raptures of being "justified by faith," and imagine that, because they use the very words of the Scripture, therefore, the lie they teach is the very truth, being blind, not knowing that they have turned the truth of God into a lie, worshipping and serving man, the creature, the beast who is cursed by the law, rather than God the Creator, who is blessed for evermore!

Having turned the truth into a lie, the very truth of God is a lie in their mouths. When they talk of being justified by faith, they signify a lie, the very reverse of the truth, meaning nothing but being justified by their own doings. For with them, faith is a work they do, a condition they perform, man does it, they insist upon it, that he the wicked one believes. Therefore, as faith is what man does, to be justified by faith is to be justified by what man does! This is the reverse of the truth, it is the abomination and the lie, viz.: that evil man does something, and is righteous before God, and he goes to heaven by doing something! In all

things, they the Earth, the religious world, the pious Christians, are turned upside down! The truth of God is, that man is not justified before God by anything he does, and their doctrine is, that man is justified before God by something which he does! The truth is, that a man is not righteous before God by something which he does! The truth is, that a man is not righteous before God by his doing anything, no! not even by his doing all the good deeds of the law; their doctrine is the very reverse, that a man is made righteous before God by doing something, yea, and goes to heaven if he does something, if he is very pious, for then he believes! So bold, impudent, and convinced are they, that their lie is the truth, and that the truth of God is a lie, that they giggle with high glee, and laugh with proud scorn at the truth of God, that a man is made righteous before God, doing nothing, yea, nothing whatever, receiving all from God, that is, by faith! They assert their lie to be true, that he is made righteous before God, and goes to heaven by his doing conditions, and one little something, which, speaking lies they call faith.

Their doctrine of justification by faith, is being justified by a deed which man does! For their faith is doing something, and to be justified by such a faith is justification by doing something, not by faith, and it is a lie. Into this wickedness and folly they fall by their own pride, in believing in man, that is, worshipping the beast, the creature rather than the Creator, in believing contrary to the word of God, that any good thing towards God comes from the creature, who is cursed before God, in teaching that he believes at all, and thereby teaching that God dwells in this evil and accursed one! They teach confidently that man believes, it is something he does, therefore, justification by faith is with them justification by something which man does! by a deed of corrupt man! It is a lying doctrine, denying God and His gift, His power and doing, His righteousness, His Christ! But they use the words of truth to speak their lie, and therefore, they think they have the truth!

The true doctrine of justification by faith, excludes the possibility of human works and glory.

Man is never justified, he is never made, and never becomes righteous, he is flesh and sin; it matters not who he may be, even if it were Christ himself, if he is a man under the law, he is sin. When the Christ of God, the Lord of glory, came down from heaven and was made man, (being then called Jesus,) He who knew no sin, was then made sin,

made under the law, a cursed man for our sakes! While He was thus a man, even sin, such as His people are whom He came to deliver, even flesh, He was not justified! not till he rose from the dead, having put to death the enmity, the mind of the flesh, the corrupt man, in His own body on the tree. By His death His people, His own body the church, are delivered from the mind of the flesh, which is death and sin, and made righteous in Him, in His resurrection from the dead. There is no possibility of being justified, that is, of becoming righteous, but by the death and resurrection of Jesus Christ, because there is no possibility of becoming righteous, while we are men under the law; if that was possible, Christ is dead in vain. Justification by faith is ceasing to be sin in Adam, and being made the righteousness of God in Christ! it is entering into righteousness, even into Christ! (there is no other Justification); it is passing from being one with Adam, to being one with Christ, from sin to righteousness, from death to life. Christ has purchased this blessing of life and justification for us by His death; He became such as we are, man, even sin, cursed by the law, that we might be made such as He is, the Anointed, the Blessed of God! By His death He destroyed the enmity, the evil mind and heart of the flesh, the man Adam, and our spirits, which, joined with the flesh, made that one corrupt man, are delivered from captivity unto death and sin, which are by the law; then, when that union, in which we are one evil man is destroyed by the death of one of the twain, the man who was that union, exists no more. Thus Christ hath put to death for us the corrupt man, *"making in himself of twain one new man, so making peace."* The old union was the old man, which He hath destroyed by His death, and we being delivered from our bondage to corruption, enter by faith into a new union, and are new men in Christ; we were joined with the flesh, and were one man, who is sin; but believing, we are joined with the Lord in the spirit, and are one righteous man in Him. This is being made righteous, this is being justified by faith even entering into Christ, and becoming one righteous spirit with Him who is raised from the dead, as before, we were one wicked flesh with him, the man who is dead. It is ceasing to be sin in Adam, and becoming the righteousness of God in Christ, ceasing to have the mind of the flesh, which will do, and will not submit to God to do, and having the mind of Jesus Christ, an obedient holy child, in whom God is, doing all and being all! We die with Him, we are raised from the dead with Him, we live

being one with Him. We were partakers of the evil nature before, but entering by faith into Christ, we put it off with Him in His death, and are partakers of the divine nature with Him in His life. He hath bought us for Himself by His death and sufferings to be partakers with Him of this blessing and glory. We who knew no righteousness are made righteousness, becoming one with Him, as He who knew no sin, was made sin, becoming one with us! Because we were His, given unto Him, created in Him before the foundation of the world, and He loved us, and would deliver us, therefore He became condemned and cursed by the law as we are, being made one with us in the flesh, that we might be justified and blessed, as He is, in glory with the Father, being made one with Him in the spirit. Therefore, if any man is in Christ Jesus he is a new creature, he hath the mind of Christ, he hath no more the mind, the heart of man, which is enmity, death, and corruption!

Thus the man who is justified, believing in Christ, receiving Him the Salvation of God, His living Word whom God hath sent, who is made righteous, spotless, without blemish before God by faith, who lives by faith, receiving him the life, receiving God to be His God, is the man with Christ, who by faith is one with Him, and is joined with Him, one spirit with Him, putting off that other man which he was before, who is sin, who is under a law to do good, and is cursed, for he doeth evil! Christ hath slain him for us, even the evil mind and heart of the evil man by His death, having been made this cursed man, such as we are, to deliver us of our captivity to this sin and death, that we might become such as He is, the habitation of God! This is the man who is justified, it is the branch, the member of Christ, the man of God who forsakes himself, even sin, loathing, yea, abhorring himself, the man of sin who is death and sorrow and cursing under the law in the flesh: he hears the voice of the glory and love of God by Jesus Christ, and is raised from the dead by that Mighty voice; he puts off the mind of the flesh, the old man who is corrupt with deceitful lusts, and having been a man of sin in his oneness with Adam, he is made a man of God in oneness with Christ.

It is a great mystery how God delivers His people from their sins by the blood of atonement, even the sacrifice and oblation of His Son Jesus Christ; how He makes them righteous by His life and resurrection from the dead. How He performs His work of love and mercy whereby He saves and blesses us for ever, we shall know and fully understand

in the due time, but to receive His deliverance from sin and the gift of righteousness from God by His dear Son is more than to understand the mystery how this salvation is accomplished. Thousands have been saved from evil doing and great misery, and lived in peace, walking uprightly in the fear of God, looking to Him for His Christ, His righteousness, without knowing the wonderful way in which God delivered and blessed them ! and thousands in the pride of the human heart and mind, have taught and lectured learnedly about the mystery, without receiving any of the deliverance, nor longing by the Spirit of Christ after this salvation,—which is truth in the inward parts, doing righteousness and departing from all iniquity.

Thus we are justified by faith, being made partakers of Christ, receiving Him the Salvation of God to be with us and in us, to save us from all our sins, and to be THE LORD OUR RIGHTEOUSNESS, entering into Him, trusting, looking to Him to be saved at all times, receiving Him to do all for us, standing still, beholding the salvation of God ! Thus also, faith excludes the possibility of human works and glory ; there is no working upon man, the unclean evil man, who is under the law, and cursed,—for no working upon him, no feelings of his will fulfil the righteousness of the law ; there is no helping nor aiding him the unclean one to do the work which Christ has done for us, being put to death in the flesh, and raised again from the dead for our justification, even to make us righteous in Him by His life, He living in us and doing all righteousness in us, we being one with Him. He did this work for us when we all were dead, and after He makes us alive, giving us to hear and believe, then the life and righteousness which is in us is Himself ! He makes us alive and keeps us by His mighty power ; boasting is excluded except in Him, and in Him His people will glory and make their boast all the day long.

The justification by faith, which they teach, is wickedness and folly.

Now the Earth in this day, the pious Christians, trusting in man the flesh, and having confidence in the flesh, believing that he the beast, undergoes a metamorphosis and transmutation, and is worked and operated upon, and then good comes out of him in whom dwelleth no good thing,—(and good comes out of this bad man, such are their lies and contradictions, as soon as he feels deeply and sensibly that he is a bad man ! that is a sinner ; for then they

say he is born again and is a good man, for he is a regenerate man who doeth good! so that of the two contradictions one must be false, either he is not a born again, new regenerate man, and what he feels is true, he is a bad man; or if he is turned into such a good, new regenerate man, then what he pretends to feel is a lie, and he is not a bad man—such are their contradictions and follies, which they greedily believe, who refuse to believe in Christ to do righteousness,) ——— they believing in man that he is metamorphosed, and made into a doer of righteousness,—not believing in Christ the righteous man, the Lord from heaven, the righteousness of His saints, the doer of it in and for them,—have fallen into the pit and the snare of the devil, through the pride and ignorance which is in them, a pride and self-conceit passing all bounds! They teach that this wicked one who is destroyed with Christ in all them that belong to Christ, (*“who make a covenant with God by sacrifice,”* dying with Christ unto sin)—they teach that this unclean one seeks God whom he naturally hates, and approaches unto Him from whom he is far off, and is visited and worked upon by God, yea, and visits God in all his filth and cursing, (for he believes, he the wicked one is operated upon, and he believes, he does the deed, he goes to heaven!) They say they men, operated-upon-men, with the law and therefore its curse upon them, without putting off the corrupt man, but still being men under the law, are made by a pretended work upon them to be doers of righteousness themselves! and they earthly dead men, dead by the law, do deeds, pious deeds as they call them, and they do a deed which they call believing, they assent to what they dare not deny, and then by virtue of this faith as they vainly call it, they are made righteous, spotless before God, that is, they are justified, by this deed which they themselves do, this condition which they perform! Their doctrine is wickedness, for it is setting up the abomination, the corrupt man to be instead of Christ and righteousness! to do righteousness himself, not to be slain! it is denying the death of Christ! and setting up corrupt man, with an experience and a work upon his heart, the work of death, to be instead of Christ! to do, that is, to be righteousness! Yea, they proudly say and believe that they are justified men, they are righteous before God! they who are corrupt men in the flesh, doing all the works of the flesh, wrath, hatred, malice, backbiting, contention, strife, revenge, emulation, bitterness, even death—they who are in sin, cursed by the law for sin, with death and condemnation in their

hearts and consciences,—they are justified, they are righteous before God, they have the righteousness of God, they do good for heaven, who do such things! Never was there a generation more blinded, more wicked, and more lifted up! They are justified before God by their one mental act and deed of believing, as they falsely call the blind and ignorant persuasion of their fleshly minds! Moreover they are justified, they are righteous before God, who deny the very existence of righteousness, both by the law and by Christ! for they ridicule the very idea of fulfilling the righteousness of the law towards all men continually, and they laugh at the goodness of God in sending His Son to fulfil all this righteousness in us, doing the will of God in us! How are they the seed of the wicked, a corrupt and cursed generation, evil flesh, made righteous as they boast before God? How are they justified and righteous, so that, as they speak, they are “encouraged to hope” that they are going to heaven when they die, who are cursed while they live, being under the law! Even by their doing one single action! By their performing one single solitary deed, one condition, which they falsely call faith! a deed too, done by law and obligation, a duty, a condition! Their doctrine is utter depraved wickedness, and blind brutish ignorance and folly! It is wickedness, for it is the height of all wickedness and pride, that wicked man should persuade himself that he becomes righteous before God, and should expect to dwell with God in heaven, by his doing some little things, or by his doing anything! Also, their doctrine is absolute folly, for they say they are righteous before God, they are going to heaven without being righteous at all or doing any righteousness! For they are justified, they are made righteous, not by doing righteousness themselves, not by receiving Christ to do righteousness for them—they laugh at that—but by the pretended doing of an act which man has not got to do, and which is not one of all the righteous deeds of the law, which man has got to do! an act which, even if it was faith, the very faith of God’s elect, would not be a good nor a righteous act! Thus hath God in His wisdom and just judgment confounded them, and taken the wise in their own craftiness! for these very persons who insist upon going to heaven by doing something, rather than to believe, are justified as they pretend, and are going to heaven as they imagine, by doing something which is absolutely nothing. It is not righteousness, it is not a good deed! for if the things which a man believes are truth, how can he deny them? and what good deed, what righteousness does a

man do, in believing that which cannot possibly be denied? Thus they are justified, they are made righteous before God by doing something which is nothing! and these are they who reject with scorn to be made righteous by the effectual work and power of God, we doing nothing indeed ourselves, but having all things done for us by Him who dwelleth in us! They are made righteous by doing something, but without any righteousness! they make themselves righteous by doing indeed, but without doing one single act that is good or righteous before God, or even before man. Such is their justification by faith, and it is both wickedness and folly! It is righteousness without an atom or shadow of righteousness for earth or for heaven, from man or from God! it is doing, but not doing one jot or tittle of what is good to be done!

They have the vanity and confidence to imagine that their wicked faith, falsely called faith, the deed and condition they perform, is a good deed, and they are very pious for doing it and are going to heaven for performing this condition of believing! But even the true faith, the faith of God's elect, the gift and work and operation of God, is not a good deed, it is not a righteous act, it is not doing good! Faith is not a good deed, it is not righteousness at all! If it was, it would be doing it, for the Word of God is true, only "*he that doeth righteousness is righteous!*" But if faith was doing righteousness it would not be faith, it would be doing the righteousness of the law, which is the only true righteousness, and then it would be the law instead of faith! Then if it was the law, even doing what we ought to do, honesty would require us to say we were saved by the law, not by faith! None but a deceiver would call it faith, and say we were saved by faith, saying one thing and meaning another; saying we were saved by faith, but meaning that we were saved by doing something! Therefore faith is not doing good, that is, righteousness, it is not doing any good which we ought to do, that is, the law. If it was doing, it would not be receiving from God; righteousness would not be the gift of God if faith was doing it! Righteousness is fulfilling all the righteousness of the law, there can be none other, it is doing the will of God. But faith is not doing the will of God, it is receiving Jesus Christ, whom God hath sent, to do it for us! It is receiving all from God! we doing nothing for God, but He, in His love to us, doing every thing for us! Thus faith is not our doing righteousness, it is receiving Jesus Christ to do all things for us, to do all the will of God in us. even all righteousness, working mightily in us! He came for this

purpose. "*Lo! I come to do thy will, O God.*" But if we do it, and if faith is doing it, then He does not do it, God does not give it, and He is come in vain! there is no hope for us! there is no righteousness! The Word of God is true! we do it not, the children of men do it not, no! not one of them! God hath said it! He doeth it, and they that believe receive Him to do it, they do it not, they have it not to do! they enter into Him, they receive Him to enter into them, and they are blessed! They are blessed, for they are righteous, He subdueth all their iniquities for them, He worketh all righteousness in them and for them, and they are blessed because they are righteous, for none but the righteous can be blessed! They are made righteous, they are justified by faith; not by doing something, but receiving Him to do every thing, they doing nothing, beholding the salvation, the glory of God! how He, our God, doeth wonderful things; how He executeth righteousness in Jacob! There is no God like unto the God of Israel! there is no Salvation like unto His Salvation! He is our Rock, their gods are not like unto our God, their rock and dependence, their pious man, is not like our Rock!

Thus faith is not doing righteousness and it is not a good deed; moreover it is not our deed and doing, it is not something we do, nor a deed we perform, no more than making the sun to shine in the heavens is a something we do, no more than making the eyes with which we behold that light is something we make! The children of God believe, but while they are joined with Adam, the evil man, the flesh, they are dull of hearing and slow of heart, and unwilling to believe all that the prophets have written, concerning Christ the Righteousness and Salvation of God! It is God who slayeth this enmity, the mind of the flesh, He maketh His people willing in the day of His power, and the enmity being destroyed, they behold the love of God in Jesus Christ. It is no good work they do; the enmity being slain, they cannot help beholding the majesty of God. The enemy man, the flesh, cannot know Him who is Love, but when Christ slays this enmity, when he opens the understanding to understand, and removes the scales from their eyes, they believe, but it is no good thing they do, it is no merit to believe. For as the shining of the sun cannot be denied, except by those who are blind or mad with vain malice against the author of the light, so though he is a fool who denies the light which shines, yet he does no good who hath eyes, and sees and believes it! Such is faith, it is not a deed of righteousness

which man does! He, the enemy, who will not believe, is destroyed by the death of Christ, and His people, His members, the creation of God, (who but for His death never could enter into righteousness,) being freed from the man of sin, the mind of the flesh, hear and receive Him, the Life, the Salvation of God, and are blessed. They are cleansed from all sin, their consciences are purged by His blood, they know and believe the Love of God, which is from everlasting towards them, they enter into righteousness, receiving Christ to dwell in them, and they in Him; being joined with Him, one spirit. They are righteous, being made the righteousness of God in Him, and God loveth the righteous and blesseth them, and withholdeth no good thing from them.

Men pretend to believe that God loveth and blesseth the righteous, but they know not the law and know not what righteousness is, and they stumble at the true, the only righteousness, the Christ of God! They confess there must be righteousness, but it is not good for them to be made righteous by the righteousness of God! righteousness they think, must come from man, or else it is no righteousness! Such is the diabolical pride of man, the flesh, that it is not righteousness when it comes from God, but only when it comes from pious man, and is his feeling and doing first! They know not God and His gift, and are enemies to Him in their hearts, hating His love and righteousness by Jesus Christ, therefore they will do something, and will not believe, receiving righteousness from God.

Thus it is not a good work to believe, nor is it the work of man. There is no more work of man in receiving this righteousness and having this blessing, that is, in believing, than there is in the earthly man's beholding the glory of the sun, when it shines, and receiving its warmth and being blessed and comforted in its rays. It is God's work that the sun shines! It is His work that we have eyes and we see it, and we enjoy it! it is none of our work. So also it is His work that we believe, it is none of our work! "*This is the work of God, that ye believe on Him whom He hath sent.*" Therefore being justified and made righteous, even spotless and without sin before God by faith, is receiving righteousness by the gift of God only! by His Christ doing all righteousness in us and for us! "*Therefore,*" as the Holy Ghost hath said, "*we conclude that a man is justified by faith, without the deeds of the law,*" even without his doing any thing at all. Such is the goodness of God and the perfection of His glorious gift! Thus doth Christ magnify the law and make

it honourable, for He fulfils all its righteousness in us who believe in His name, even in us, who have dishonoured the law by continually violating it, and plunged ourselves in unutterable misery, by doing unrighteousness.

What it is to grow in Grace. Of their doctrine of "working from life and not for life."

Thus we do nothing first for this blessing; we are dead, and God raiseth us from the dead and gives us life and blessing in Christ; much more, having life in Him first, we do nothing for it afterwards! We receive it, even all we who want it! All who want it will receive it and none others: all the hungry will eat and no one else, they are the children and it is for them, it is sent to them, to those who are ready to perish. Let him that is athirst, drink of this water of life freely; let him that is hungry eat, none others will, but they will, it is sent for them, and they shall be filled. Receiving this bread of life, we go on to receive, even to eat more and more. We give nothing for it first, and much more being partakers of it, we give nothing for it afterwards. We should still be dead, we should not believe, God would not be with us doing all, if we had anything to do! There is no end of receiving from God, there is no end of His goodness in giving, and His power in doing! We receive every thing, He giveth every thing,—we believe! we go on for ever having and receiving, and He for ever giving and giving! This is growing in grace, even in righteousness, it is receiving more and more, knowing God and His gift, Jesus Christ His righteousness more and more! and as there is no end of His goodness, there is no end of growing and increasing in the knowledge and receiving of it! He first gives for nothing, and He always gives for nothing; we receive and always receive, trusting in Him at all times, for ever receiving and having! first made alive when we were dead, by His glory and power, and for ever afterwards kept by His mighty power! beloved in Him the Beloved, and blessed in Him the Blessed! Beloved, being righteous, for God loveth the righteous, but the violent man, and him that doeth evil to his neighbour, His soul abhorreth! Thus we receive, and having received, we receive! The doctrine of the pious Christians which they call "working from life, not for life," is the same as that which teaches you must first do something in order to be saved; only they will pay God afterwards, instead of paying at first, they will take on credit and pay after, instead of paying in

advance. It is the abomination of the beast, concealed with greater cunning and deceit.

The doctrine which they teach, that they undergo "a gracious work upon their hearts," and then they become pious men and do good, is a lying and blasphemous doctrine.

It is astonishing wickedness to teach as they do, that God has communications with the man who is sin, under the law, and cursed for sin! It is an abomination which they teach, that God works upon the heart of this evil one, whose heart, as God hath spoken, is deceitful above all things, and desperately wicked! This evil man, the fleshly mind and heart, in all those who belong to Christ, who hear the Word of God and hearken to His reproof, is slain, put to death and destroyed with Christ, instead of being worked upon, as they teach, by a *gracious work*, and made into a man who does good and goes to heaven! Our spirits, members of Christ, the creation of God, in bondage to corruption, even to this evil man, the flesh, making with it one evil man who is sin, and under the law for sin, are set free from the flesh and the law over it, by the death of Christ, and we enter into Him and are one with Him in the spirit, justified and righteous in Him. Then being in Christ, we are brought nigh unto God in Him, in righteousness and true holiness. Till then God has no communication of grace with us, nor we with God; we only know Him, if at all, under the law and in the flesh, in fear and in wrath, in the outer tabernacle, in fleshly figures, signs and shadows, not believing nor comprehending His Love, thinking we must do, not willing to receive Him to do all! God does not visit this fleshly perverse man, who is under the wrath of the law! He does not work upon his desperately wicked heart and mind; the doctrine they teach is an utter abomination! God only visits and dwells in His Christ, His holy temple, who is from everlasting, the living Word, the heavenly man, the Lord from heaven. In Him we are brought nigh unto God, in Him God beholdeth and loveth and blesseth us, and gives us grace, in Him only, our great High Priest! Until by faith, we enter into Him, having him to do all righteousness for us, dwelling in us, we are separated from God by a thick veil, we are under the law and under its wrath and curse, because we commit, and according as we commit sin. It is the abomination of the beast to teach that God visits and works by His Holy Spirit upon the murderous heart of the man, separated from God and under the law, a defiled pit, out of which proceed evil thoughts, adulteries, lasciviousness, an evil eye towards his fellow crea-

tures, and all manner of wickedness! This evil man is not subject to the law of God, neither, indeed, can be, and the people, the Israel of God, while one with this man of sin, and subject to him, under the law and under the curse with him, are in captivity and death, because of sin; they are as Christ was before He was glorified, even in the flesh, and not having received the blessing. It is only by the death of Christ, dying with Him unto sin, that we are delivered from being this evil fleshly man, and that, entering into Christ, being raised from the dead with Him, we enter into life and are justified, made righteous men in Christ, being one with Him, a holy man in and with Him, and no longer one with the flesh, a corrupt man, who is sin; God never visits nor works upon this wicked one, even man, the beast whom Christ came to destroy! The whole truth, the death of Christ and His resurrection from the dead, is denied by this doctrine of a gracious work upon the heart. For if it were true, Christ need not have been made man and sin to deliver us from our bondage to sin, from being man and sin! He need not have died to destroy this corrupt man, He need not have been raised from the dead to plant us new men in Himself, trees of righteousness in Him! In their false and evil doctrine, they say, the corrupt man is worked upon and made into a good man, or as they speak, into a regenerate man; the enmity is worked upon and made into love, wickedness is worked upon and made into righteousness, man is worked upon and made into a doer of good, even into a son of God, a false Christ, deceiving many! Christ need not have died upon the cross, if working upon man would make him into another man! He need not have risen from the dead if the evil man became a doer of good, even righteousness, by a work upon his heart. Christ by His death destroyed death and delivered His people from the flesh and death, in which their spirits were in bondage; but by their doctrine, they teach that death, even sinful man, is worked upon and made into life, Adam is operated upon and made a living spirit! They make their damnable doctrine go down smoothly and give it a pious look, by calling their lie "*a gracious work*," calling every thing falsely! But though by this lie, this pretended "*gracious work*," they turn the corrupt man into a good, pious, regenerate man, and the beast into a good new beast, yet the beast is still cursed, still under the law as before, still is a transgressor as before, having to do righteousness and not doing it, so that the gracious work is in vain and good for nothing!

Vain, most vain and miserable self-deceivers! to dream and to imagine that God has to do with them, and they with God! that He works upon and visits such uncleanness! It is wonderful, yea, it is even wonderful that He, the Almighty, the God and Father of all, who made heaven and earth and the sea, and all that therein is, should dwell in and visit His Holy One, His Holy Temple, the Lord from heaven, the man Christ Jesus! Thus Christ himself, His Son in whom He dwells in all the fulness of the Godhead bodily, saith by His Spirit in David, His servant, "*Lord! what is man, that Thou art mindful of him, or the Son of man, that Thou visitest Him?*" Yea! it is wonderful that God should even visit Him and dwell in Him, the Son of man, the Holy One, the beginning of the creation of God, and should manifest Himself and His glory in Him! What presumption of wickedness, then, that the evil earthly man, he who is unclean, defiled, sinful, brutish with iniquity, insolent with religious insolence and pride, should dare blasphemously to teach men, as a piety by which they will go to heaven, that God visits this unclean beast, and works a gracious work upon the heart of the enemy, and thereby works him up into a righteous man, a doer of good, or, as they speak, makes him into a "*regenerate man*," and then he goes to church on Sundays, looking down with contempt upon all others who have not, like him, been "*worked upon*," and had and told an experience! No! God does not work any work upon this evil man, who is enmity against God. He is such hateful sin, that instead of visiting and working upon him graciously, he has been slain, put to death, and destroyed in wrath, in terrible wrath, by the fierce wrath of the law upon the cross, in the body of Jesus Christ. For this purpose He came down from heaven, from His glory with God, and was made flesh, made a man under the law, made sin, who knew no sin, made one man with this evil man, as His people and children are one with the flesh, that He might destroy him the enmity, the mind of sin, and put him to death for us, for ever! Of His death all His people have been partakers, being slain and dying with Him by the law, for sin, since the foundation of the world! He has suffered with them, and they with Him, He is the Lamb slain from the foundation of the world. He has been known in the blood and in the sacrifices slain upon the earth to His people, from the foundation of the world; but until He arose from the dead and was glorified, His people knew not the glory of His resurrection, when He, the Life, in us doeth all things for us! coming to

us and being in us by His Spirit! This was the salvation promised, after which the saints and prophets of God searched and inquired diligently. For 4000 years it was not received by the saints of old, and for 1260 years it has been taken away from the saints of God among the Christians, and an abomination has been set up, even the evil man, to do righteousness, and to save, instead of the Christ, the salvation and righteousness of God, who, being raised from the dead, cometh unto His people, and dwells in them, performing all things for them, and is their righteousness, fulfilling the righteousness of the law in them.

Open blasphemous atheism is better than the deceitful, lying atheism of their gracious work upon their hearts.

This doctrine of a gracious work is the most terrible of delusions; it is atheism disguised in the most artful disguise; there is no God, no Christ, no law of God, no truth, no righteousness; to them who follow this doctrine; but there is, instead of them all, one only thing, and that is man a sinner, man in hell, man feeling and suffering hell and damnation; this is the substance and foundation of all; for by a regular scale of steps and gradations, if this man is in hell, and feels it deeply and sensibly, that is enough, that is all; he is every thing, he has every thing, he has need of nothing, he will go to heaven! This man, thus feeling, this devil in hell, (provided he is beyond all doubt in hell, and that he feels it, and that there is no doubt of it,) is then the foundation of all, he is and has a title to every thing! The process is as follows: If he feels that he is a sinner, if there is no doubt of it, if it is genuine, and he has convictions, then he has an experience; then he has had a *gracious work* upon his corrupt heart, and this they call the work of the Spirit; then if he has had this *gracious work* he is a believer; then if he is a believer he is a child of God; then if he is a child of God he is safe, he has his title clear, he is going to heaven! Thus the foundation of all, and the sum of all, is what this man feels, if he is and feels that he is, a sinner, a condemned, cursed man; then by a regular gradation, he is and he has every thing. The beginning is this man in hell and damnation, and the end of all is heaven; and thus, he has God, he has Christ, he has righteousness, he has the Spirit, he believes, he goes to heaven, by being a sinner, and feeling it deeply and sensibly, by being a man accursed, a man in hell! If such a man is asked, "Do you believe?" he says he does, and he is sure he does; he says, "Oh yes, for I have undergone a *gracious*

work upon my heart, I have experienced the work of the Spirit!" Has he righteousness? "Oh yes, I have Christ, for I have felt a *gracious work*!" Thus, if he only feels that he is a sinner, that is every thing; he believes, and he has Christ and salvation, and is going to heaven without God, without Christ, without righteousness, merely by this foundation of all, viz. his experience, his feeling that he is, and his being a sinner! He feels it! that is experience, that is evidence, that is a *gracious work*, that is being born again; he is a believer, he is a child of God, elect, beloved, going to heaven! Such a person has not the law to obey, he need not seek after righteousness, for he has felt a *gracious work*; he is a believer of course, he is a child of God of course, to doubt it is unbelief; he is going to heaven! he need not receive Christ to do righteousness for him, he has had a *gracious work*, he is going to heaven, he is a beloved child of God! And why is he going to heaven? why is he a child of God? why has he got righteousness and all he wants? The answer is, because he is a believer! And why is he a believer? because he has felt that he is a sinner, and thus has undergone a *gracious work* upon his heart; there is no doubt of it, it is the work of the Spirit! And how does he know all this? how is he so sure of it all? he has the Evidence, he has felt an Experience! that is, he has felt that he is a sinner, a condemned man by the law! and his feelings are so deep and real, that therefore all the rest is real too! and there is no doubt of the *gracious work*, because there is no doubt he has felt the damnation and curse of being a sinner! Thus from beginning to end, God is nothing; it is all this feeling man and what he feels, and he is iniquity, and what he feels is iniquity, and if he feels it he is going to heaven! And what is this *gracious work*? It is that he has felt deeply and sensibly that he is a sinner, that is, he is a transgressor, he is an evil doer, he is a corrupt man, accursed by the law! it all comes back to this foundation of all, viz.: if he is this corrupt man, if he is a hell-deserving sinner, and if he has felt this deeply and sensibly, all is built up and rests upon this foundation of sin and iniquity! Thus the being a sinner, being cursed, being condemned, and feeling it, is instead of God, instead of Christ, instead of every thing; it is a *gracious work*, it is faith and righteousness, and election, and grace, and heaven, and glory! Thus Iniquity stands alone, above and instead of God, and if a man is sure beyond doubt that he is iniquity, and feels beyond doubt that he is a hell-deserving sinner, that is enough! he is going to hea-

ven ! All follows this ; and the experience of it, having felt damnation for being a sinner, is a sure and undoubted evidence of all ! Such a man is a pious Christian, who is fully persuaded that he believes every thing, without believing any thing ; yea, while he denies God and His Christ, and all His holy truth and doctrine ! for he has had a "*gracious work upon his heart* ;" so he has the Spirit, the Spirit of God, and knows every thing, and is taught and believes every thing ! and all depends upon, all flows from the one foundation, viz. : being, and feeling to be a sinner ! so that if they can only work themselves up to believe that they feel that they are dead, that they are sinners, then they are every thing ! so that, in fact, a man has only to be a cursed and damned man, a sinner, a transgressor, even Iniquity, and then if he feels it, he is a child of God, and going to heaven, for feeling it is the Spirit, is God, is Christ, is every thing, it is the evidence of every thing. If he feels that he does evil, which is not to be a child of God, then he is an undoubted child of God ! if he feels that he is a sinner, an unrighteous man, which is not to be a believer, then he is an undoubted believer ! if he feels that he ought to go to hell, that he is a hell-deserving sinner, then he is undoubtedly going to heaven, he has a title clear ! Thus to be Iniquity, to know it and feel it, to have damnation in the heart and conscience, feeling it deeply and sensibly, is salvation, and Christ, and the Spirit, and God, and glory ! Thus Iniquity is lifted up ! thus iniquity, when it is real, and undoubted, being known and felt deeply and sensibly, is going to heaven, really and undoubtedly ! Doing righteousness, fulfilling the righteousness of the law, that is, God and His Christ, is altogether out of the question, you must be iniquity and feel it, that is all ! Thus they believe not, they receive not Christ to do righteousness, they will feel that they are sinners ; and then that is experience, that is "*a gracious work*," then they are believers, and elect children of God, without God and without Christ, merely by being and feeling damned, without receiving righteousness ! Pure, open, naked blasphemous Atheism, is better than this covered blasphemy and lying deceit of super-eminent evangelical piety ! these are the *strong delusions* to which God hath given up them that love not but hate the truth and righteousness, even His Christ, the doer of His will, the doer of truth and righteousness in all them that receive Him to be in their spirits, doing all for them, who enter into Him, having Him to bless and save them by righteousness ! being one with Him, believing !

Man never goes to Heaven, and never can go there !

Such a terrible thing is it to forsake the law ! such terrible delusions and follies do they fall into who forsake the law ! even to do right, that is righteousness and justice at all times to all men, as God commands men, and to do no evil to their neighbour ! When men set up their blubbering feelings, and heated, conceited fancies, their singing and going to their synagogues, instead of acting uprightly at all times to all men, they forsake God and despise His law, the righteousness which alone He delighteth in. There is no hope of blessing to such persons, there is no Christ to such persons ! For Christ and blessing is the very law itself, for He fulfill-eth it ! Our law, what we call the law, is merely our gross, fleshly, imperfect sense and perception of a good, imperfectly understood, which we know ought to be done, (and which, even the little we know and understand, we do not do ;) but Christ is very Righteousness, doing it all, filling with truth and righteousness, with the very law of God, in all its holiness, beauty, and truth, with all its mercy, love, and meekness in action, not theory, the hearts, the spirits, the souls, the inward parts of all them that, hungering and thirsting after righteousness, receive Him to be in and to dwell in them ! This is the spirit of God and the work of God, even Christ dwelling in our hearts by faith, our hearts, souls, minds, and spirits being one with Him, He in us and we in Him ; He having by His death destroyed the enmity, the heart and mind of the flesh, (that obstinate hatred and enmity by which we are determined to do, and determined not to receive God to do,) and made us to be one heart, spirit, and mind, with Himself ! obedient children and sons of God in Him, the Holy One, the Son of God ! He dwelling thus in us is the Spirit and work of God ; the *work upon the heart of man* which the pious Christians talk of, is a vile abomination, a most deceitful lie, and odious counterfeit of Satan, to keep us in sin, death, and cursing, that we may remain cursed men, and not be blessed, receiving Him to do all things for us ! In all things they are turned upside down ! Christ puts to death for us, destroys and takes away the heart of man, an evil heart of unbelief ; they say He makes it alive by working on it, that is a *gracious work upon the heart* ! he turns it into a good one, and then the deeply-feeling, the worked-upon-beast, the old beast with his old heart renovated and transubstantiated into a Christ, does piety, and goes to heaven ! where he never goes and never can go !

where none go but those who are one heart and spirit with Christ, dying with Him, living with Him, believing in Him! Only this Son of God, with all His branches living in Him, dwells with God in heaven.

“No man hath ascended up into heaven but He that came down from heaven, even the Son of man who is in heaven.”

This is the only man who goes to heaven, the man in Christ Jesus, not man! he only who is one with Christ, joined with the Lord, one spirit, having put off the man of sin, being circumcised in heart by the death of Christ, putting off the enmity! the heart of deceit! This man goes to heaven and is in heaven, for he is in Christ, and Christ is him, and God is in Christ!

The profound deceit with which they pretend to give all glory to God, and to acknowledge Him, while they deny Him, by this their doctrine of a gracious work upon their evil hearts.

They set up themselves, corrupt men, to do good, that is, righteousness instead of Christ. They say they must do it, it is their work, their duty, to mount into heaven by doing something, and they do it, yea, they expect to go to heaven when they die! And how do they do it? They say they have had a *gracious work* upon their hearts, and then they are good men, they do good! that is, they have got an experience, they have felt deeply and sensibly what great sinners they are; this is a *gracious work*, and then they are good men, they have got religion, they do piety, and are going to heaven! Thus he who feels that he is a bad man, that is, a sinner, is made thereby a good man, and is going to heaven! so that all that is necessary, in order to go to heaven, is to be a bad man, and to feel it, or to be a good man and feel that you are a bad man, that is, to feel a lie, and be a liar! and with this *gracious work*, this lie upon their hearts, they are “encouraged to hope” they will go to heaven, because they feel deeply and sensibly that they ought to go to hell, that they are, as they say, hell-deserving sinners! These are they who laugh at Christ’s doing all righteousness for His people! these are the doers of righteousness for themselves! and they do righteousness by feeling that they do wickedness, that is, that they are sinners. These are they who oppose the doctrine of God, even His Christ and His doing righteousness, who deny Christ, (for to deny His doing righteousness is to deny Him.) Yet, such

are their contradictions and lies, they pretend to confess all the truth they deny, they pretend in lying words to believe the very doctrine they oppose, and say it is Christ who has done all, while they utterly deny that He does any thing, except to work on them, in order to set them up to do all.

They say that God has done all, it is all his gracious work; but they speak a lie, for they are far from honestly meaning and understanding what they say, viz., that God really has done all. That is the very truth they fight against. They mean the contrary; that they have done all; they say they have it to do, it is their duty, conditions for salvation, which they must do. They say they do them all; but God has worked upon their desperately wicked hearts, they have thereby become pious, and then they, the wicked, have done them all. They have done it all, but it is all his *gracious work*! They pretend to acknowledge God by the lie that it is he who has set them up to do all, and it is his gracious work, and it is he who has made the god who does all, and to whom they look to do, and to save by doing. Thus they worship the beast, and then say they worship God, because they say God has made him to be so feeling and so pious, such a saviour and doer of good, by working "graciously" upon his evil heart. They set up themselves to do the work of Christ, despising Christ, and say with lying flattery, it is the *gracious work* of God, to set up them (instead of his only begotten Son,) in the shape of what they call a new, good, pious, altered, worked-upon man. Thus they make a false, sham man, an image of man, for it is an imaginary change, and then they say they do not trust in man to do good, it is this imaginary man, an image of man, their own good, pious selves; for they know well it is themselves, and nothing but a lying man. They, in their false name and disguise of a deeply-feeling man, with an experience and a gracious work upon his evil heart, are the real gods who do every thing, and have it to do, and must do it, and who pretend to do good even righteousness and salvation, and who expect to go to heaven; it is all a work they do, all is done and must be done by man, in this new shape, name and disguise of a feeling man, (which is an imaginary man, an image of the beast,) and then after all this, and after all their doing, they pretend it is God has done it all, they are poor sinners! This downright lie they call giving glory to God. Man is really the power and the doer, the real god and saviour, yet they say it is the God of Jacob, and that their trust is in Him! It is all grace, God has done all, for he has worked a

gracious work upon them, and then they have done all! He has made them to be pious, regenerate men, he has made the image, it has done all; but the "image fell down from Jupiter," and so though they, (the image,) do all, yet God has done all, because he has made it to do all by a *gracious work* upon them. God, in his righteous judgment upon them that hate him, has sent them strong delusions, and they believe a lie, who hate the truth, and would not believe it for the world, even the truth that the Lord He is God, He reigneth, He is our salvation, He is righteousness and doeth righteousness for all his people, dwelling in them in His Christ, He doeth it, he saveth and blesseth; they do it not, they save not, they are blessed in the God of Jacob. For this reason, as God hath declared by his holy prophet, in whom he spake, because they bless themselves in their own wicked selves, and not in the God of Israel, therefore God will slay them, the foolish nation, the foolish people, and will call his people by another name, his people and holy nation shall be called Christians no longer.

Thus they do all, and it is all grace, and so by this lie and deception they say they believe in God, and that God does all. They believe, it is their work, something they do and must do, and then what they do is the grace of faith! They repent, it is something they do, and then when they do it, it is the grace of repentance; they become good, pious, regenerate men, by getting convictions and an experience, and then it is the grace of regeneration, it is a *gracious work* upon their hearts. Thus they are the gods, the doers, the saviours, and all by the grace of God; and the grace of God and his gracious work is this, that he sets up man, an unclean, polluted creature, accursed by the law, which he tramples under foot, instead of seeking to fulfil—he sets up this beast by his grace and gracious work, to be the god and saviour instead of himself. And this diabolical wickedness and deceitful sin they call evangelical piety, the Christian religion, the glorious gospel, calling every thing falsely, delighting in lies. They dishonour God doubly, first bitterly denying his grace and work by Jesus Christ, and then again by saying that the works which they, wicked men, have done, are God's works, for he has worked "graciously" upon their hearts, and then they have done them, and that is God. They set up themselves instead of Christ, to do the works of God, and to be instead of Christ, and say God has done it by working a work on their hearts. Thus, as the prophet Daniel spake of this beast, it speaks more stoutly and more blasphemously

than the first beast, for the doctrine of the second, the deceiving beast, is more bold blasphemy than that of the first, the violent beast.

They are filled with the spirit of confusion, lying and contradiction; it is as God spake of them, the city of confusion. They laugh at the truth of God, namely, that "he executeth righteousness in Jacob;" that he, by his Christ, his Word, doeth all righteousness for his people, dwelling in us, "God with us," so that God doing it, we stand still and have it not to do. At this, the very truth of God, they scoff and laugh. Then, after refusing to believe in God to do, after pretending to do themselves, yea, and believing they have done piety enough to go to heaven, then they pretend to give all glory to God, and utter the lie of saying that God hath done all! Thus to have God really to do all and his people to do nothing, is to them foolish and ridiculous; but a lie, saying falsely that God has done all, when they have done it—that is pious, that is not foolish; it is deep humility, it is giving all glory to God. Thus they are as God spoke of them, completely turned upside down. A manifest lie, viz., to say God has done all, when they have done it and had it all to do, is solemn, serious truth and piety; and the very truth of God, that God does all by Jesus Christ, is a laughable and contemptible lie.

Their whole labour is to appear to confess the very truth which they stoutly oppose and deny; therefore their constant toil and effort is to fit the Scriptures to their schemes. That is, in fact, they will not obey God and submit to Him, but they will make God and His truth submit to them. There is witchcraft most bewitching in rebellion. They that do not obey the truth are bewitched. They labour hard to set up the doctrine of man, which they love, and yet so as to remain professors of the doctrine of Christ, which they hate. Therefore, while in their scheme it is sinful man, the man of sin, who begins, performs and carries on all the work, while he does all, and has it all to do, he takes care to explain, artfully, cunningly and deceitfully, that it is God who does all, to Him be all the glory, uttering a deliberate lie with an appearance of extraordinary humility and solemn religion. They who stoutly deny the righteousness of God, that it is he who, by His Christ, does it all, they who will not receive righteousness from God, who scoff thereat, and set themselves up to do it, who pretend to feel it and to do it, (yet not doing it, evil men, and rejecting Christ to do,) they say they do it, and then after their pious doing, filled with ela

tion and joy of the fleshly mind at what wonders they think they have done, with horrid deceit and feigned humility, they turn up their eyes to heaven, and thank God and say that God has done it all. This is wicked mockery of God. After they have exalted themselves, evil beasts, to do the work of Christ, rejoicing in themselves for what they have done and felt, then they acknowledge God, and the very truth they deny; and loudly profess that he has done all, it is all his grace, his gracious work upon their wicked hearts. Thus God comes after them. After the man of sin, (the man who committeth sin,) has taken care to show himself that he is God, and does all, then, after that, God may be God altogether for what they care; they do not mind how much they acknowledge him then; they are very liberal in flattering God, after themselves.

They audaciously assert that their earthly deeds, their piety and substitute for true righteousness, their feelings and ecstasies of pride and self-contemplation, their puffed-up sensations, their swelling emotions, their fear, their terror, their guilt, their condemnation, all the feelings and workings of their corrupt, fleshly minds, and the pious exercise of giving vent to them all, and talking and boasting of them, (which, with suitable solemn and awful looks, constitute their eminent piety and religion,) all this they blindly and boldly say is the gracious work of the Spirit of God upon their corrupt and wicked hearts. To work up, and excite these feelings and animal sensations, is to experience a change, to get religion, to become regenerate, to be born again, to be true believers. And to have these vile feelings and putrid sensations, is the Evidence that they are believers. And they boast that God has done all this gross and abominable sensuality, to him belongs all the glory, for all this is the gracious work of the Spirit upon their evil minds and hearts "*Sensual, not having the Spirit, boasting of a false gift, wells without water.*"

Herein is the art, cunning and subtlety of the devil manifest in them. They will talk sweetly for hours together of the goodness of God, of his grace and love, and wonderful mercy. To hear them using such words, one would think they believed in what they talked about, whereas they have turned the truth into a lie, and mean the very contrary of all they talk about. When they talk of goodness, they signify selling and buying; that God will perhaps give some goodness; there is a chance of it, provided you pay for it first, and do something for it first. When they speak of

Grace, they signify their own doings, and piety and feelings, which are, as they blasphemously say, the gracious work of God upon their murderous hearts. Thus they deceive men, by speaking lies with words of truth, for the truth of God is turned by them into a lie, and is a lie in their mouths. They utter their lies in the very words of truth, and fight against God in his own name, and under his own banners. They talk of God, and his grace and goodness, after they have first enthroned the beast, man. They care not then how liberally they pretend to acknowledge God, they will then confess all they have previously denied, and care not then how free and ample they represent his Grace. They wish to keep their own order of things, viz., first man, then God; first man does something, and then, after that, God may be God. Any one, to hear them, would imagine they believed in God, and so they do, after man. They deceive themselves effectually and are thoroughly, fully and sincerely deceived, for they verily believe that their ways are right. They mock God, in thinking they give glory to Him. But God is not deceived, God is not mocked with impunity by the creatures He has made; and they shall know it.

Thus, with profound deception, they appear to give all glory to God, while they give all glory to themselves. Thus by this doctrine of a gracious work upon their hearts, they set up their altered, changed, good, regenerate selves, man, by another name, instead of his old name, an image of the beast instead of the beast itself; and after doing all, and glorifying themselves, they say it is all the grace of God, it is all his goodness, for it is his gracious work upon their hearts, whereby they, regenerate man, the image of the beast, is set up instead of Christ. It is all grace, whereby they are exalted first above God and his Christ to do wonders, and ascend to heaven. The word of the Lord shall destroy them and their works, they shall flee before Him in fear and terror, and be scattered like chaff before the wind. *Now consider this; and they that are wise will consider.*

Of using the means, or the Cart-Rope doctrine of the pious Christians.

They set up pious man, a proud, unclean and violent beast, as the first power, and make God and His Christ a subordinate power and agent to him, aiding him to do great things! Man is first, he begins and does the work, and God comes after as a help to him, to do the wonderful good which he says he does! What that good is which he does by the grace of God, as he blasphemously says, the annals of Christianity reeking with blood

and the present state of the earth, plainly show! It is not enough for them to make God a liar, saying that the children of men do good, when God hath said they do not, but they add the blasphemy of saying, not merely that they do it, but they do it by the means and instrumentality of God, making God himself, a means, an instrument, a tool in their hands, a shadowy influence at their disposal, and if they please to do so, they use the means, and do righteousness and go to heaven! It is the abomination! Instead of Christ the righteousness of God, the doer of all righteousness in His Israel, circumcised and made free from the filthy Adam, to whom they were in bondage, they set up this Adam, corrupt man, a beast, or his vile image, the regenerate man, instead of Christ. They blasphemously represent God as acting as an instrumentality to them corrupt flesh. They say His grace, His Christ, is as it were a rope let down from heaven, a means in the power of wicked man, which he uses, and thereby is pulled up to heaven, provided he will only use the means of grace, provided he the unclean one, the enemy will lay hold of the cart-rope, and go to heaven! This is their going to heaven by the grace of God! They go there if they will, and they use God as it were a cart-rope to draw them up there, *if they will!* if they will condescend to use the instrument, and be saved by His instrumentality! Thus Satan, in man the enemy, is exalted above God! and this exaltation of wickedness above God is wonderful piety and evangelical religion! Thus they make the Almighty God and His Christ, subservient to the will and pleasure of man, an instrument at his disposal, to be used by him if he will, and thus they teach that the wicked one goes to heaven by the grace of God! and it is all by his instrumentality! He is to them an instrument, as it were a cart-rope! Then they exclaim "Glory be to God." We do not do good! oh, no! we are such poor miserable hell-deserving sinners," we only do good by using the means by "as it were a cart-rope," by the instrumentality, by the grace of God! Thus the Christ of God is as it were a rope let down from heaven at their disposal, there it hangs! that is the means, that is the grace of God! and wicked man, if he chooses, condescends to lay hold of it and to use the means and go to heaven! Thus God himself, in His glory, His Christ, is merely an impotent rope and machine which is set in motion by the will and power of man, and if he even be the cruel and bloody beast, will only condescend to put forth his will and his power, and lay hold of the rope with his defiled, unclean hands, he will be drawn up

into heaven! Such is the abomination and blasphemy of what they call religion and piety!

Thus have they in their pride and wisdom exalted themselves above God! Thus have they invaded heaven, and stand with their abominations where they ought not! Let him that readeth understand! God hath known them afar off, and all the prophets have prophesied of them and of this time! Thus, as the prophet Isaiah spoke of them,—yet, not he, but the Spirit of Christ which was in him—they sin as it were with a cart-rope! They entice, they persuade, they urge, they whip, they threaten, and labour to draw iniquity, even sinful man, the evil beast and slow belly, with cords of vanity. They try to make him move, to become pious, they draw him along with all sorts of persuasions, and tell him he is moving by the grace of God! They call upon him to use the means to lay hold of the rope. They tell him what a good thing it will be for him if he will only become pious, and take their mark and number of their name, how he will rise in the world, will save money, will become respectable, he will have friends, he will get on in business, and he will go to heaven! Thus they draw iniquity. Thus the prophet spake of them saying,

“Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope!”

Thus the wicked are snared in the work of their own hands. Such is the pit into which the wisdom and pride of the religious man of the Earth leads him when rejecting the rain from heaven, he sets up to bring forth fruit by his own inventions. God hath rained down snares upon them, who were determined to force themselves into heaven by being eminently pious, by their doing something, at their own will and pleasure, without righteousness, without His Christ,—by their piety! Good were it for that man who sets at naught the Son of God despising His holy doctrine, and yet pretends to love Him, making money by His name, if he had never been born! These are the pious people that made not God their strength, but trusted in their own powers and resources, who scoff at Christ and mock at His doing righteousness in His people, the righteousness of God, the strength of Israel! They scoff at God and His righteousness, at His mighty work in His people, they will not hear of it, nor waste a moment to inquire or think of it! It is too contemptible in their eyes! In the pride of their countenance they will not seek nor inquire! They are indignant at the contempt put upon man as they

call it! They say "What! are we to be mere machines! moved by the hand and power of another?" Yet they who are so indignant at the dishonour put upon themselves of being mere machines moved at the will of another,—they make God himself a mere machine moved at their will, and if they will and as they will! Vain men! they know not the glory of being filled with God! of being a machine, an instrument, a vessel filled with God, a vessel of glory and of mercy, branches in Christ, filled with Him, moved by His Spirit, the Spirit of God, yea, moved by the Holy Ghost! They hate God, and His love, and His mercy, and therefore turning all things upside down, rather than to belong to God, and to be filled and moved by Him, they make the Almighty God and His Grace, His Christ, to be a machine, a rope, an instrument, moved by them at their will! Thus they dishonour God and trample His Christ under their feet in order to save their dignity, the dignity of human nature.

Thus the Earth, the religious world, as God spoke of them long before is turned upside down. Holy men of God—members of Christ Jesus, the Son of God, the Holy One, children of God in Him, not the children of Adam—were in former times moved by the Spirit of Christ and of God, to speak and behave, and live and act, and write, for they were instruments, yea machines, holy vessels of God, made clean by the blood of Jesus Christ, and their sins taken away by His death—(which, that it was accomplished for them, God showed to them from the foundation of the world by the sacrifice of bulls and of goats)—they were instruments of God, blessed and filled with Him, performing all things in and for them. It was not as the Christians teach, that God was an instrument to them! They submitting themselves to God, receiving him with joy and earnest longing to be in them, and with them, and work in them—that is believing in his name,—they were moved of God, who acted, spoke and worked in them and by them, being with them and in them, according to His will and the measure of the gift of Grace. It was God who spoke, God who worked by and in them, by the right hand of His Righteousness, His Christ in whom He dwells, and who was in them. Thus Christ says to His people, "It is not ye that speak, but the Spirit of my Father, (and that is the Spirit of Christ,) which speaketh in you." But now in this time of abomination, at this end of the Time, the consummation of abomination and desolation, the Christians zealously, devoutly, and as a great religious merit and piety, teach quite the reverse, the upside down of the truth, being turned upside down, confusing, confounding and perverting

all things, (but God will restore all things.) It is not in their doctrine, God, who is God! It is not God who doeth and worketh in His people, His Israel, His beloved, whom he filleth and moveth by Jesus Christ, the life in them, His living Word,—doing all righteousness in them, having circumcised and cleansed them by taking away the filthy flesh and condescending in His grace and love to fill them and be with them, and dwell in them and bless them—it is not God who dwelleth in Jacob, executing righteousness! no! but it is wicked man, the beast without God, this putrid lump of infamy and crime, whose life and soul and spirit consists in hatred, lust, adultery and denial of God his Maker who hath put the breath in his nostrils,—it is this one, the wicked one, the man of sin, for he is sin, it is this enemy of God and of all righteousness who hath God for his instrument, and who doeth and worketh the righteousness of God, even that spotless righteousness which alone is in heaven,—he himself, the unclean beast, pretends that he doeth this righteousness himself, he doeth good, and God is the instrument and means by which he does it, aiding and assisting him the beast to do and glorify himself. Thus Christ is not the righteousness of God, but he is only a secondary agent and instrument of righteousness to man, by which man does righteousness if he will! Man does it, and God stands at a distance and helps him now and then! Thus the pious Christians do good! Thus they move and draw iniquity, sinning as it were with a cart-rope.

CHAPTER XV.

OF THE WORSHIP OF THE BEAST AND HIS IMAGE.

The pious Christians, as the Lord Jesus Christ revealed of them, are worshippers of the beast and his image. They make an image to the beast, that is an imaginary man, for a man, and have him to do righteousness instead of Christ, pretending that it is not man.

Man cannot do righteousness for heaven, that is, he cannot save, he cannot work salvation, in any shape; there is no salvation but of God, and it is His Son, Jesus Christ, who is righteousness, doing it in all them that believe. The two beasts (the two earthly organizations of the religious doctrine of religious man,) say this is not true, man does good and goes to heaven, thus they say salvation is of man. They both set up man the beast, but in two different and diverse shapes, and then quarrel with each other, each maintaining that his own is the truth.

The first says the beast himself does good, even good for heaven. The second says: "No! that is not the truth, that is not evangelical Christianity, evil man does not do good, he is quite dead, it is not man who does righteousness, and works salvation, it is another man, it is not the beast, it is the image of the beast! The first teaches that man indeed is a sinner, but he repents, he is wounded for his sins, it is a deadly wound by the sword of the law, then he weeps, and mourns, and does penance, and after that he is healed of his deadly wound, which he had by the sword of the law, he lives, he does good, becomes a great saint, and goes to heaven! The second beast says this is all false, it is all wrong, it is setting up man to do good and be saved by his works, it is not the Gospel, it is denying Christ, it is the doctrine of Antichrist! Then he says man is quite dead, he the unclean beast does not do good at all, no! not at all, he is so corrupt! Thus he rejects the doctrine of the beast, and triumphs greatly over the first beast, and then sets up an abomination more vile, more deceitful, and more blasphemous than the doctrine he overthrows, teaching men in a more deceitful way to worship the very same beast, the first beast, by making an image for and instead of it. He says man is quite dead and corrupt, he cannot do good, but he is worked upon, he undergoes a gracious work, he gets an experience, he feels convictions for sin, and then he, the beast, is made into a new, good, regenerate man! Then having made this imaginary man out of themselves, they say: "Oh! what grace! what wonderful grace! it is all the gracious work of the Spirit, who has worked upon the murderous heart of the dead beast;" even man, dead by the law, dead to God, dead to peace and to all truth and righteousness. Thus they make out of themselves an imaginary man for man, and then say, "we do not trust in man to do good, no! it is the regenerate man!" Thus they by this fiction resort to themselves and their works for salvation, and say "they are not saved by works," no! not they, but wholly by grace, for they are regenerate men, and have felt a gracious work! It is themselves but it is their "regenerate" selves! Yet they know it is themselves, and nothing but man! It is a fictitious man, an imaginary man, an image for the beast, made out of themselves, by pretended feelings and a lying work: they are worshippers of the beast and his image as the Lord revealed; for man and their regenerate man, is nothing but man, a new false lying name of man.

The deceit with which the second beast sets up the abomination of the first beast which it denies.

Instead of looking for Christ to be righteousness, doing it all in us Himself, (we not doing it,) the pious Christians look to themselves to do it, and say that His salvation is to work on them, so that they become another and different sort of men, and then they evil men do good and go to heaven, that is are

blessed. Thus they make an image of the beast, saying they are turned into a different sort of men, and it is all the work of the Spirit, a "gracious work upon their hearts!" If this was the Salvation of Christ, the saints of old need not have waited for Christ with earnest longings as they did! He need not have come to dwell in us and we in Him, being the life and righteousness in us, doing righteousness for us! His death and work and suffering was all unnecessary according to this abominable doctrine, for as they say, merely working upon the wicked heart of man accomplishes all that he came and suffered in order to accomplish; evil man does all instead of Him, being worked upon and turned into a regenerate man, a new and different sort of man, and then he does good and obtains the Blessing! This making a man out of man to do good instead of receiving Christ to do it, who came on purpose to do it, is the enmity of the flesh against God and His righteousness! even of the man who being in wrath under the law, will do, and hates the Love which gives and does all things for us! This enemy hating God's righteousness, must and will have something to do himself, (he is proud and wicked,) he will not receive Christ to do him, instead of himself who is everlasting cursing to himself; but he loves death, he loves his own doing, he insists upon death, upon being under the law, and having to do, not receiving God to do, not believing, hating the Salvation of God! Therefore he will not receive Christ to do righteousness in him, and for him, he doing nothing. But he says he must do it himself, (yet he never does it, and it never is done!) He hides, however, his enmity in cunning lies from himself and others, for he wants to be thought a wonderful believer in Christ, and to believe without believing. Therefore he invents this doctrine of the Image of the beast, so as to appear to deny man and his doing, and acknowledge Christ, and yet at the same time to set up man to do, and no one else! He first denies man, he says man does not do good, he cannot do it, he has it not to do, Christ is the only Saviour! After this it seems impossible to him that he can be otherwise than a true believer, for here he admits the true doctrine, and totally denies the doctrine of the first beast, who sets up man to do and to save! Then deceived into a firm conviction of his own truth, he proceeds boldly after this to build up in a worse form, the very same false doctrine of the first beast, which he before had destroyed. He does this by making another man, an image for man instead of him, and calling the image, the regenerate man, he says: "*man does not do good, no! not at all! he has not to do good for heaven! no indeed! but the regenerate man can, he has to do good for heaven!*" Thus by making an image for man instead of man, he sets up man in this false name, and sets up the abomination of man, the beast instead of Christ, as fully and with greater deceit than the first beast. With this name and image he asserts and establishes all that he denied and overthrew before. Now

then man does good, he must do it, he does something in order to go to heaven, he must do his something, God is not, but then "*it is not man, oh no! it is regenerate man!*" With this image of man he denies the righteousness of God, His Grace His Christ, the same as the first beast, setting up man the abomination, and his doings and swine-offerings just the same! Now he says Christ is not the Saviour, He does not do all righteousness for us, He is not the Christ, we must do righteousness ourselves, we must do all ourselves, but then "*it is not man, oh no! we do not trust in man, it is the regenerate man!*" Thus he makes an image to the beast, and sets him up, an abomination, instead of the beast whose deadly wound was healed, and says to men that they must make an image to the beast, they must get a gracious work upon their hearts, they must get a change of heart—that is they must do and not believe—and if they do not make the image they cannot be saved! Thus they set up man the abomination in this new name and disguise, and thus they deny Christ the salvation, the righteousness of God, the doer of truth and righteousness in the inward parts of them that receive Him, dwelling in them! Then with deceit they pretend to acknowledge Christ, for though the beast in his imaginary form and other name, does all and has all to do, yet it is all Christ, it is all His doing, for he has worked a gracious work upon the heart of the beast, and then the beast, being changed or having a new bias, does good—even righteousness himself as he ought to do! This they teach is the salvation of Christ! viz: that man does righteousness and Christ has worked him up to do it, to be a Christ, the doer of righteousness for heaven instead of himself! and all this is the gracious work of God and His Spirit! and so in this new name the beast of evil does good, the beast of unrighteousness does righteousness and goes to heaven! And it is not man, it is not the evil-doer, no! it is man altered! man worked upon! the evil one become a good one! it is not man, it is the regenerate man, not man without an adjective put to his name, but man with an adjective, "*regenerate man,*" who does good for heaven, even everlasting righteousness, and obtains by his doing everlasting blessing! Thus they effectually trample down and despise the Lord Jesus Christ! and exalt man above God and His Christ! It is the deepest, profoundest delusion and art of the devil! While they pretend to love Christ, they deny all His work, His blessing and righteousness! and set up the beast in another name above him, to be instead of Him, to do all the work he came to do! Yea, setting up to be a Christ and a Saviour, the very beast of sin which Christ put to death on the cross, in His own body on the tree, to deliver us from him, even from ourselves, our enmity, our lusts, our pride, and wantonness, that we who are cursed in the condemnation of this evil doer, may be blessed in the righteousness of Him, the Holy and righteous One, the Christ of God!

No delusion more abominable or more deceitful has ever been invented than this image of the beast, a man to do good, to work salvation instead of God and His Christ; and it is man, and yet it

is not man, and they do not trust in man, no not at all! and man does all, and yet it is not man! and they cannot do good, and yet they can and they do! and they have not got to do good for heaven, it is all grace, it is not man; and yet they have it to do and must do it, and do it, it is all man! but then it is "regenerate man," and so it is not man! It is setting up the *Wicked One* even man, sinful man, the man of sin, the abomination, an unclean beast, before and above and instead of Christ and of God. It is the abomination of the first beast, in an evangelical disguise, in the most frightful deception! It is the beast out of the pit of the earth, an invention of the pious beast, a bottomless pit of deceit and iniquity! By means of this image they have man and none but man, for their God and Saviour, they have no God to save, they refuse Him whom God hath sent to do and to be righteousness for and in us, they have all to do themselves, they have no God but man, and it is not man. oh no! far from it, it is the regenerate man! Thus they abide in man, in death, under the law, under the curse, having to do righteousness and never doing it, never blessed, but far from blessing. Yet they pretend all the while to have life, for they have made the image, they are therefore regenerate men, they have had an experience, a gracious work, and are sure therefore that they are in life, even in Christ, having righteousness and blessing, while they are burnt up and consumed with terrors, while they are cursed, and also they confess it for they are continually telling each other how deeply and sensibly they feel the curse and feel the sting of death, (for they are dead) even sin!

Thus the two beasts, the two religious powers which reign over the world, having established a religious dominion over men, representing severally two different doctrines, one (the first beast,) the common doctrine of man in all ages, viz: that man does good and goes to heaven by labour; the other professing the doctrine of truth, that Blessing is not by the labour of man, but by Grace, even the gift and doing of God,—these two beasts one from the sea, (the world at large,) the other sprung up from the earth, (those who profess the true doctrine and worship of the only true God)—both instead of worshipping God set up the worship of man instead, trusting in him and his power for blessing, not trusting in God! It is the same beast they worship, but in different disguise; the first worships him healed of his deadly wound, setting him up to become an astonishing saint, the second will not suffer him to be healed of the wound, but sets him up to be an astonishing sinner! The first maintains he becomes good and a triumphing saint, the second represents him as a mourning sinner. Yet it is the same beast, the same creature to which they look for blessing and not to God. The second beast has never represented him as healed of his deadly wound like the former, but on the contrary this beast rejoices and delights in his wound and abominates the doctrine of the first beast, that the wound is healed. The first beast will, by meritorious works, ascend into heaven to bring Christ down; the second, more humble, will descend into hell to get Him there!

This is the second beast which deceiveth men, unlike the first beast which rules by violence; it is deceitful, being "like a lamb," but it speaks like a dragon, pouring forth fire and brimstone upon men from its mouth, telling them that is the "glorious gospel." This is the beast from the Earth, which as the Lord Jesus Christ revealed, deceives man by its miracles of piety, which are great and admirable in the sight of man, but are an abomination before God. Thus hath the Lord revealed, this wonderful mystery of iniquity, of this beast which

"Deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Unlike all other images which men have ever made and looked to with love and admiration, this is a speaking Image, and a living one. It is very talkative and very lively. All its life consists in telling its experience and what a great sinner he feels he is, what wonderful things he has felt, and how deeply and sensibly; how he has prayed; with what wonderful power certain passages of Scripture came to his mind, and what astonishing feelings he has had, and what a hell-deserving sinner he feels he is. When he can be worked up to feel, or to think he feels guilt and sin and condemnation, he rejoices, he feels sure he is a child of God, he has an undoubted experience, that is a sure evidence, and the more he feels that he is a hell-deserving sinner, the more life he feels, and the more sure he is that he is going to heaven! Thus they give life to the image of the beast, thus the regenerate, sham-new, good, pious man, (which is man with another name, an imaginary good man, an image of man) rejoices in his life and speaks; for the image speaks—he is always speaking of himself and his feelings. Thus this beast gives life to the image of the beast, the regenerate man, and says he does good, that is, he lives. It does not give life to the beast, which the other says is healed of his original sin and then lives, that is, he does good and goes to heaven. This beast always strenuously opposes that doctrine, even the doctrine of man, being healed of his sins and becoming a doer of righteousness. It says man does not live, he does not do good, but the regenerate man does good, that is, he gives life to the image of the beast. Therefore men seek for life, not from Christ, but from

the image of the beast; they seek not to receive Him the righteousness of God to come unto them to do righteousness for and in them, but they labour to get an experience, to become regenerate men, that so they may have life in themselves, not from and in Him, the Way, the Truth and the Life. Also they kill men, for they tell them, "Oh! if they do not get an experience, if they do not feel a gracious work upon their hearts! there is no hope for them, they will certainly be damned, they are not born again, they have not had the work of the Spirit, they have not got experimental religion; thus they kill men in their consciences, and men are driven by their delusions and lies to try to make an image to the beast, to try to get an experience and to feel desperately wicked, that they may become imaginary good new men and go to heaven! Thus they destroy men, who instead of seeking after righteousness and to do and to keep the commandments of God by the faith of Jesus Christ, try hard to feel that they are great sinners and to have and to feel wickedness enough that they may feel sin and condemnation, and so have an experience and a gracious work, and deceive themselves by thinking they are altered and other men, and going to heaven!

How God revealed this wickedness of old by His prophets!

Thus both the women are determined to lift up the talent, the heavy lump of lead to heaven between them both, as God revealed by the prophet. (Blessed are they who are not defiled by these women!) And God said of their piety, their doing good, and thereby lifting up man, or changed and altered man, to heaven. "*This is wickedness,*" and it is this wickedness which they call piety, religion, and vital godliness! God also said, "*This is their resemblance in all the earth,*" for so it is, that all the piety and religion of man, all his wonderful doing is the same thing, it is not faith in God, it is not trusting in Him to do and to give, it is the proud insolent labour and toil of wicked man, the heavy lump of lead, to lift himself up to heaven by whoredom, by the piety, works, and doing, and feelings, with which the harlot churches teach him to decorate and adorn himself, that he may seek love! The first beast toils to lift him up to heaven as man, such as he is, after he has been healed of his deadly wound, and done penance for all his sins, for which he suffered the deadly wound by the sword of the law. But the other beast says "no, that will never do, he must be worked upon and altered, and made into a new regenerate man! which their doctrine, as the Lord revealed, is making an image to the beast, an imaginary man, a sham-new man, an image to man. They make it to or for the first beast, so that they can say they do not trust in man, they do not worship the beast, it is not man to whom they look to do good, no! it is transmuted, altered,

worked-upon-man, it is the regenerate man. Thus they make an image to the beast, a sham-new man, and teach men that they must make this image which they falsely call a change of heart, they must become "regenerate men," or if not, it kills them, telling them they cannot hope to be saved. The first beast says that unaltered man, being healed of his sins, of his deadly wound by the sword of the law on his conscience, does good by the grace of God! The second says that altered, changed, worked-upon-man, does good by the "gracious work" of God upon his heart! It is the same beast they trust in, and look to for good, even to do good, and go to heaven; with the first, it is man without disguise, with the second it is altered, changed, or as they call him, regenerate man, even man under another name, and in disguise. Both are a lie. One is man the beast, the other is a sham-new man, an image to the beast. The one is the worshipper of the beast, the other is the worshipper of the beast and his image.

The way they make the Image to the beast.

The origin of this imaginary man which they make by their doctrine, this regenerate man, even their own good, altered, pious, regenerate selves, is wickedness and blasphemy. They dare blasphemously to say that God has direct communication of love and grace with the vile, unclean, murderous man, with him who is cursed by the law, and under its wrath and condemnation! God visits the beast and works a gracious work upon his heart! a heart which God hath declared is deceitful above all things, and desperately wicked, a pit of iniquity unfathomable, so that none can know all its depths! God works upon the pit, upon the enemy, upon him who spurns God, and the knowledge of His ways from him! And the "gracious work" is, that the man gets convictions for sin and feels condemned, that is, damned for being a sinner! Thus the gracious work is, that the man is cursed, and he finds it out, or pretends to do so, he feels it deeply and sensibly, and being in death and damnation by a "gracious work," he pronounces sentence upon himself, and says he is a hell-deserving sinner! To feel this horror, curse, death, and damnation, they call "the gracious work of God!" being turned upside down, and teaching that the grace of God bringeth damnation, instead of salvation.

Now if the man feels deeply and sensibly that he is a sinner. he has experienced a "gracious work," he has got an experience. he has felt convictions, he has got religion! He is now a converted man, he is an altered man, a man still, but a man made into another sort of man, he is born again, he has experienced a change of heart, he is a regenerate man! now he is a new, pious man, he does good, he goes to church on Sundays, and he is going to heaven when he dies! and he who now does good is not man, it is "pious man," man with an adjective to his name, "regenerate man." Thus man, the evil doer, the enemy against God, does good, as soon as he feels he is a sinner! he does the

work of salvation, even righteousness, as soon as he feels that he has no righteousness! he is a good man, as soon as he feels he is a bad man! but they say it is not man, no! they do not trust in man to do good, it is man worked up into a regenerate man, and this worked-upon-altered man is not man! Astonishing delusion! for if it is not man, what is it? It is an image for man, as God revealed of them, it is a fiction, an imaginary man, a lie in which they hope! Thus they set up themselves, the unclean and evil man, to approach in a lying name unto God, in all his enmity and beastliness! even in the lying name of regenerate man, the image they make to man! he the swine prays and does good, and works salvation, and worships God as soon as he finds out and feels that he is a swine! and there is no Mediator, no Saviour, no High Priest, no Christ in whom we approach to God; but this wicked one when he feels he is the wicked one approaches unto God! Thus do they make the image to the beast. He is made out of the feelings and imaginations of man! and they say without fear that their vile counterfeit worked up imaginations and feelings, are the work of the Spirit of God! Thus the Spirit of Christ and of God is not righteousness and blessing, but death and cursing, even feeling what hell deserving sinners we are! And this they think is believing in God, even feeling their feelings of death and condemnation, which they wickedly call the "*gracious work of God.*"

They say they believe in Christ, they who are under the law, and its righteous curse, who have something to do and who do it not, who are not righteous, who do not fulfil all the righteousness of the law! Astonishing lying and wickedness! It is the utmost presumption and blasphemy for a man under the law, condemned by the law for sin, to say he believes in Christ, that is, he has Him, the Son dwelling in him, God with him,—yea! God dwelling in a cursed man! and then to say God is there, and God does not do righteousness! righteousness is not there! but he the beast has it to do, and it is not done, it is only perhaps going to be done! It is a vile abomination, a scheme of lies and wickedness, built up artfully and deceitfully on a perversion of truth and righteousness by the enemy of God, the adversary of all truth and righteousness! They cannot believe, they who will do something themselves, who will not have God to bless them, doing all things for them, they are the haters of God! Their faith and their religion is pride, insolence, presumption, and intoxication, idolatry, the worship of the beast and his image! an exhibition and parade of horrible filthy feelings, a glorying in sin and shame, an odious exaltation of themselves, at contemplating and telling their sins to each other. For this image is, as the Lord revealed, a talking, speaking image. They give life to the image of the beast, and this regenerate man is full of life, and all his life and all his occupation and joy consists in talking of his sin, and in telling his experience; how he has felt, how deeply and sensibly, and how he has prayed, and what sweet seasons he has had, what transports he has undergone,

and what a vile, dead, wicked, rebellious, hell-deserving, filthy sinner he feels himself to be! 'This is his life, "*glorying in his shame*," it is a proud, deceitful, boasting, puffed-up, talkative, filthy lying image! As soon as they suffer, or pretend to suffer, the horror, death, and condemnation of being guilty, and a sinner, then they are regenerate men, they are transmuted into "good men," they have got a change of heart, as they speak, perverting the Scriptures. When they suffer the deadly wound, which the fiery sword of a sure and avenging law sooner or later inflicts in terrible earnest upon all who do iniquity, (which all will suffer in their consciences in due time,) this beast does not, like the first beast, set to work to heal his deadly wound, (the death in his conscience for his sins,) by penance and severe mortifications, and then when he has healed the wound on his conscience, become a flaming saint, doing wonders of piety, which make men gape with wonder and admiration after the reverend holy beast,—but on the contrary, this beast lugs and nurses, and tries to enlarge and magnify his wound; for to feel it deeply and sensibly is a gracious work, it is having an experience, and becoming a regenerate man, it is a sure title to heaven. It is his joy and delight to fancy he suffers this death and feels this wound, and to tell how he feels it! He watches his sore, and tells every body how very bad it is, how shockingly it stinks, and what a hell-deserving sinner he is! Thus as the prophet spake of them, they debase themselves to hell, and the deeper they can make and describe their debasement, the more eminently pious they are esteemed to be. This death, that is, to mimic and counterfeit this death, is all their hope and comfort, for it is a title clear to mansions in the skies! If there is no doubt that they feel it deeply and sensibly, then there is no doubt that they are regenerate men, they are true believers, they are going to heaven! Thus all that is necessary, in order to be a genuine believer, and to be sure of going to heaven, is to feel deeply and sensibly that you are a sinner! Thus formerly it used to be that the righteous were blessed, but they have altered it all, and now it is only those who are wicked who are going to heaven, that is, those who get religion, or an experience, who are and feel deeply and sensibly that they are wicked men, that is, sinners! It is not in their doctrine, he who fulfils the righteousness of the law, who is blessed, that is, going to heaven, but on the contrary, he who feels that he does not fulfil it, that he is a transgressor, a sinner, he is the only one going to heaven! For they threaten and kill men by telling them that if they do not make an image to the beast, if they do not get an experience and feel conviction for sin, they must be killed, they cannot possibly be saved, they are sure to go to hell, for they are not regenerate men, they are not born again, they have not had a change, and a "gracious work" of the Spirit, they have not got religion! Thus they kill men in their consciences. Thus also they destroy men. For men, instead of seeking after righteousness, instead of fearing God and His law, and seeking to be delivered from iniquity and the curse which is over all them that do iniquity, are

driven to try to feel sin, and to feel what sinners they are, and to get a good stock of sin and wickedness, with the suffering or feeling of the damnation, which accompanies sin and wickedness, that so they may have a title to heaven, and be sure they are regenerate men and believers!

How the Lord has accurately described the beast and his image, as the beast that was, and is not, and yet is !

Thus they make an image to the beast. Thus by pretending to feel, by working up their imaginations, and thinking they feel that they are great sinners, they set up themselves, men, under the lying name of regenerate man, instead of Christ, and this regenerate man does good and carries them to heaven. And they say it is not man who does good, no, but it is the regenerate man, and in this name they trust. It is the name of a man. This regenerate man which they make and call themselves, is altogether a lie, it is a man of their own making and invention, it is an image to man which they set up. It is a fiction, an imaginary man, even a lie, and the feelings they pretend to feel, God hath revealed, are also a lie ! They do not suffer, nor feel the death they seek, which they try hard to feel and to suffer ! It is not a real man, it is only an image made to man, because there is not, and there never was any such a man, as a man, even Adam the flesh, worked upon, and made, and metamorphosed into another and a different man ! It is their own making, God hath never made any such a man ! There are only two men, the first man and the second man. The first man is Adam, the earthly natural man, who is evil, and under the law and the curse of the law for evil. The second man is Christ, the heavenly man, the Lord from heaven, with His branches, the sons of God in Him, who are righteous and blessed because of righteousness in Him ! Thus the Scripture says, "*The first man is of the earth earthy, the second man is the Lord from heaven.*" There is no third man, no altered, transmuted, regenerate man which they make, it is not a reality, it is an image which they make, an imagination and a lie.

They think if they feel their feelings, that is, make this image, then they are believers ! they are without understanding, a deceived heart hath turned them aside. They cannot perceive, nor understand, that if a man felt he had a loathsome disease, it would not make him a believer, nor anything else, other than what he was. Much less, will labouring by force and shamming to believe that he has a loathsome disease, viz. : that he is a sinner,—make him a believer !

But now, when they say they feel this bad disorder, even sin, then as soon as they imagine they feel it they say they are now regenerate men, they have undergone a change, a gracious work ! Thus as soon as they feel they are bad men, that is sinners, then they are good men, new regenerate men, nice pious men, believers ! and going to heaven ! Thus

they are turned upside down! Such is their folly! for to be and to feel to be a bad man, that is to be made a good man! and to feel hell-deserving sinners and to have a title to hell, that is to be a believer and to have a title to heaven!

But such is their contradiction, that although they are now born again, and new men, and believers, and therefore righteous men, (for they are going to heaven,) yet still these new, born again heavenly men, are very bad men, they are still sinners, regenerate sinners as they call themselves! they feel deeply and sensibly what dreadful sinners they are! It is exactly as the the Lord Jesus Christ revealed and described the beast. It was a bad man! and is not a bad man, and yet is a bad man, that is a sinner! It is "THE BEAST THAT WAS, AND IS NOT, AND YET IS!" Thus has the Lord most wonderfully described their image, their lies, follies and contradictions, ages before they were born. For their regenerate man is a folly, a lie, and a contradiction. It is a man who was a bad man, "*the beast was*," and he is changed, as they say, he is a pious converted man, so "*he is not*" the bad man he was, and yet this same regenerate, altered good man is still a bad man, a sinner, they feel it deeply and sensibly, *and* so the beast *yet is*. It is unheard of contradiction and folly, a man that was a bad man and is not a bad man, and yet is a bad man—a sinner as they say! little dreaming what a hateful cursed thing a sinner is, which if they knew, they would hasten with fear and trembling, with strong cries and earnest entreaties to Him who is able to deliver them from this evil, instead of glorying in feeling it, and making their feeling sin, a title to heaven. They have not understanding to perceive that their doctrine is a lie and an abomination, that it is a subtle device of Satan to set up sinful man in another name above the Lord's Christ! to work salvation, to do good, that is righteousness and salvation, instead of Christ.

They have not understanding to perceive that the gracious work they talk of is their own vain foolish and evil work, the work of a seducing and evil spirit, by which they make a lie and an abomination, an image to man, an imaginary man! that the work is a bad and a wicked work, for out of a sinner they make a man who is a sinner still, a hell-deserving regenerate sinner, even just what he was before, and certainly going in spite of all his piety and doing good, where he says, pronouncing his own sentence, he deserves to go, unless peradventure God gives him repentance to the acknowledging of the truth.

The deceiving reasoning and perversion of the Truth by which they make the image to the Beast, turning the truth of God into a lie.

They take the words of truth and turn them into a lie and boldly say that the word signifies the lie they have invented. The Scripture shows us that God takes away the heart of stone and gives us a new heart, thus the heart is changed by putting it away and we receive another instead. They invent a lie and deny the truth; they say that the evil heart, which is the old and corrupt man, is worked upon, there is no change, no taking away, but the same corrupt heart, the same evil man is turned into a man which they call a regenerate and born-again man. Thus man himself, the wicked one, by being worked upon becomes a righteous man, a child, yea, a son of God himself—there is therefore no Christ of God! Working upon Adam turns him into a good regenerate man! Hereby they deny the whole law of God, a sure foundation of truth, to depart from which is the first and sure step to every kind of madness and folly! They deny the law herein; for the only righteous man who goes to heaven, that is, who is blessed, is the man who fulfils the righteousness of the law, and they pretend that they become righteous men, men who go to heaven, not by fulfilling the righteousness of the law, but by having their hearts worked upon! and how worked upon? what is the work? Not a work of righteousness, but a work by which they feel deeply and sensibly that they are unrighteous men, who do not fulfil the righteousness of the law, who are hell-deserving sinners! and by this work upon the wicked man, he the desperately wicked heart, the wicked one, is turned into a regenerate man and is a believer,—yea, an habitation of God, and is going to heaven! It is the profoundest, deepest deceit, delusion and wickedness! Among all its blasphemies, the first beast, the mother of harlots and abominations of the Earth, (the religious world) has not invented anything equal to this deception and delusion of the image of the beast, the pious evangelical Christian's regenerate man!

They completely overthrow the law of God, for it is not the righteous who are blessed, but they who feel that they are wicked! and if they feel this they are regenerate men, they have had a gracious work, they have had an experience, and they will go to heaven! They also completely overthrow the gospel; for what need is there of Christ to be our righteousness, to do righteousness for us, even the will of God, when men are going to heaven not because they are righteous men, being made righteous in Christ Jesus, having him the Son in them, fulfilling the righteousness of the law in them,—but they are going to heaven if they feel that they are sinners, if they feel it deeply and sensibly, for then they have had a gracious work, and then they are regenerate men, and then they are believers, and then they are going to heaven! Thus they make the corrupt man into another man by a work upon his heart, and this lie which is no change whatever but a making, even making an image to the beast, they call a change of heart, in the very words of truth, and thus make and build up a lie from the very words of truth. They deny the true change, viz: that they who believe, entering into Christ, are one with him, new men in Him, being delivered by His death from the enmity, the mind of the flesh, the old man who is the flesh and sin; that they put him off by death with Christ, (he is not worked upon and made into a good man, God forbid;) he is sin, and they put on Christ, for He is righteousness, they enter into righteousness, they exchange hell for heaven, and cursing for blessing, and the heart of stone, uncleanness and sin, for the heart and mind of Christ, having his heart and mind and Spirit, a mind which hath wisdom, which is in them, and is truth and holiness, a spirit which is soundness of mind and good understanding! They

deny this great change, they deny the putting off the old man, the garments of filth, and putting on Christ the garments of salvation, and say that their corrupt hearts, they corrupt men are worked upon, not put off, made good, not changed by receiving Christ instead. This they falsely call a change, for they call everything falsely! They support themselves in this lie, in their making this regenerate man the image of man out of wicked man, by a perversion of the word "*to change*." They make a man out of man and falsely say that is a change. This is not to change, it is not to put away the evil heart of unbelief and receive Christ to be in us, a new heart and mind! It is making the very same evil mind of the flesh into a mind which they call a regenerate man, instead of putting it off and receiving the mind of Christ, being new men with Him, putting off the evil heart—the corrupt man! They make a man an imaginary new man, instead of entering by faith into Christ and becoming new men in Him; not making Him, but entering into Him who is from everlasting. Their making a man by working upon a man is no change; to change our garments is not to make and transmute the old into new, it is to put away, to put off the old and put on the new; to change a piece of money is not to transmute copper or brass into gold or silver, but to put away one piece and receive another instead. So to change the heart is not to transmute nor transubstantiate the same old evil heart into one of another kind, but it is to put off with Christ by death, the enmity, the man who is sin, and receive Christ in us a new heart and mind who is Righteousness. But they, instead of receiving Christ, the new man, the Lord from heaven, to be in them, make a man instead of Him, a false Christ and a false man, an image of the beast; it is a lie, it is no change, it is a manufacture, a making of their own—God hath made no such a man; it is the very image of the beast!

Our change is from being children of God in the flesh and under the law in sin and death, longing after righteousness, to being children of God in Christ Jesus, filled with righteousness and true holiness. There never was a moment of our lives that we were not the children of God, His inheritance and beloved children, for He ever beholdeth us in Him, therefore we are not consumed. But we are in bondage under the law, in captivity to sin and death, separated from God by our sins, so long as we are one with the corrupt man the evil heart of unbelief; and until God is pleased to deliver us, we remain in bondage. We were in this bondage for 4000 years waiting for Him; then we were delivered for a week of 700 years; we have been in this bondage again for 42 months, for the Bridegroom has been taken out of the way, the beast, the abomination has prevailed, and we have been in mourning and in desolation. It is a union with the flesh, the old man, a bondage to corruption. When we receive the Salvation of God, when His time is come to give us the Blessing, and an entrance into His righteousness, even into the Holy of Holies, into heaven, in Christ Jesus and with Him our High Priest, then we are delivered from bondage, we are raised from death into life, from the Outer Tabernacle into the Holy Place! We are delivered from our first husband, the flesh, and the law, in and with and over and upon it, and are joined to the Lord in a new union. It is a change from cursing to Blessing, from the heart and mind of the fleshly man to whom we were in captivity, to captivity in Christ, having His heart and mind. As a woman whose first husband is dead and she is married to another, becomes another person with the other husband, and it is a change from a cruel husband to a good one, so it is with Zion, the people, the church of Christ, whom God hath created for His glory. We are separated and divorced by the death of Christ from the flesh, the heart of enmity and sin, and are married un-

to Him who is raised from the dead. It is a change indeed, it is not turning the wretched twain into a happy pair by working upon them, which is their doctrine of regeneration, which is no change. When the bride of Christ being in mourning and death hears the voice of the Bridegroom, she rejoices and cleaves no longer to the first husband, but hearing that he is put to death and has no more right nor claim over her, she will forsake the dead man and the death with which she was joined in one with him, and believing, will be joined to the Lord, hearing his voice with gladness. She will abhor as God abhors the Pious Christian doctrine of regeneration, even of turning man into the man who was and is not and yet is a man! and saying that this lie is the change which the Truth teaches, thus turning the truth of God into a lie. The old man is the old union the flesh, a bad man under the law, a man not without sin, even Adam; the new man is a new union, one man, the spirit, a righteous man without sin, even Christ! It is a true change of heart; the evil heart, the enmity by the law, is destroyed by death with Christ, and being joined by faith with Him we have His heart mind and spirit, and are blessed in Him!

The true doctrine of being born again is the very reverse of the Evangelical Christian's doctrine of Regeneration.

They are as the Lord hath revealed of them, turned upside down in all things, and all that they teach and believe is the very reverse and opposite of the truth of God. They teach that when any one feels deeply and sensibly that he is a sinner, that is, (if the feeling is not a lie,) when he really is a sinner, then he is born again, he has had a "gracious work," it is the new birth! The truth of God is directly the reverse of their lie. For when any one is turned away from his iniquities, and ceaseth to do evil, and learns to do well, and departeth no more from God, by sinning against His law, then and then only he is born again, then he entereth into life, even righteousness!

They think that to be born again is then first to become children of God. They know and understand not that to be changed, to be born again, is not to be made children of God, but it is when the children who were already children of God "*formel from the womb,*" yea more, "*created in Christ Jesus before the foundation of the world,*" are raised from the death of sin under the law, from not fulfilling the righteousness of the law, (which is death,) into righteousness and life in Christ by His resurrection from the dead. They know not that this word, "*ye must be born again,*" was spoken by the Lord to one who was a child of God waiting for the blessing promised, though yet in bondage under the law; and it was spoken by the Lord himself, who was not yet risen from the dead, nor yet himself born again, not yet begotten from the dead; for He was still in sorrow and death, in the flesh as we are, under the law and the curse as we are, (He for our sakes) being made sin for us who knew no sin. He was thus, till he had put to death the enmity, the old man, the mind of the flesh on the tree, and was begotten again from the dead, and rose again into His glory which He had with God from everlasting. So also His people are children of God, created in Him before the world was, they are children of God, His creation from the womb, they are in the flesh under the law as He was, and they are in this death as He was, till receiving Him whom God hath sent, they receive the blessing, even Him the everlasting righteousness to be in them; then entering by faith into Him, they are raised from the dead together with Him, begotten from the dead, born from above. Then being in Him, they are no longer in the flesh as He was, they are in the Spirit as He is; for the Holy Ghost saith, "*as He is, so are we in this world,*" they are no longer in death under the law as He was, but they are raised from the dead as He is!

Thus the man who is born again, is the man who is one with Christ who enters into righteousness, receiving the blessing, even righteousness, which before when he was the man under the law, he was longing after from God, waiting for it, as all the saints of old waited for Him, and in death, and sorrow, and fear, because he had it not; yet knowing the faithfulness of God, that in His own due time we shall receive this righteousness everlasting, because He never forsaketh them that trust in Him, and they that seek His righteousness shall receive it, the prisoner that crieth unto Him shall be delivered! The man under the law, who says he will do righteousness himself, who will not receive it a gift from God, he doing nothing, is the enemy, even man the flesh; he hath not righteousness. he doeth it not, and he refuses to receive God to do it for him! This enmity which is the evil heart of the flesh, and which is in all who are men in the flesh, is destroyed and put to death for us by Christ in His death. We are circumcised with Him, and put off with Him by His death, the enmity, the evil flesh. It was our mind, our enmity, our very nature of malice and wickedness, which He destroyed by His death, even that nature, that enemy, the fleshly man, who says he will not receive God to be God, but he himself will do, he will make himself without sin and go to heaven! He destroyed the enmity, this evil heart by His death; we die with Him and are raised from the dead with Him, and entering into Him, are in Him, having his mind; we are made one spirit with Him in His life and glory, as He was made one flesh with us in our death, sin, and misery. It is a real change; we had under the law the mind of man, a mind of sin, of hatred against God, a pious Christian mind of doing wonders of piety. and we put it off, and being joined with Him, we have the mind of Christ. This is a change of heart and mind indeed, which they deny, and say the enmity, the evil man, is worked upon, and turned into a good regenerate man. Thus they deny the truth. and then boldly and confidently set up their lie and counterfeit, in the very words of the truth, saying that their transmutation of themselves of the evil man into another different man, is the change of heart, the putting away the heart of stone, which God works for us by His Christ, which Christ finished for us when He died upon the cross! Thus they make a horrible abomination, a frightful lie, turning iniquity, even man into Christ, into a righteous man, into a doer of righteousness, a habitation of God, instead of His Christ, and then applying the words of truth to their abomination, they say boldly, this is the change God effects for His people! this is the salvation of God!

Entering into Christ by faith, we are no longer in the flesh, one evil man with it, as Christ when raised from the dead by the glory of the Father, was no longer a man of sorrows under the law and the curse, such as He was before he rose from the dead, such as we are, till we enter into him. When by faith the spirit is joined with Christ, we are begotten from the dead, we are born of God. We were members of Christ before, but dead branches, dry bones burnt up by the law, separated from God by our sins, but now we are alive in Him, for He is the life in us, filling us with Himself, with righteousness, and we are in Him, righteous in Him! Then we depart from iniquity, we live, we do righteousness, yet not we, but Christ who dwelleth in us. We were in bondage to the man of the earth, who held us in captivity, but believing, entering into Christ, we are led captive by Him; thus He leads captivity captive. The man we were before exists no more, when the spirit is delivered from captivity to the flesh. The union of the twain existing no longer by the death of one of the twain, the man who was that twain, the man of sin, exists no longer. The first union, the first man which was Adam, is no more, it is a new union, a new

man which is Christ. When joined with wickedness, we were wicked, unhappy men, with a terrible law over us; when joined with righteousness, and led captive by Him, we are righteous and blessed men in Him. All this God hath revealed without a single word, by the figure of circumcision, which is a true and painful figure of the more painful reality. For dying to ourselves, to sin, putting off our own fleshly minds is bitter as death; it is death. We never could, nor would do it, we love ourselves too much; but He hath gotten the victory for us, and He doeth for us that which is impossible to man. It is circumcision of the heart. We put off sin with Him, the old heart and mind, and are raised from the dead together with Him by the glory of the Father, receiving His heart and mind. This is entering into life, and being born again. It is passing from the night into the day, from under the law and sin, into the brightness of the light of the glory of God in Christ Jesus. We receive Him, the word to enter into us, we enter into Him, He is the life and righteousness in us. Thus, to believe and enter into Him, is to be born of God, for the Scripture saith, "*He that believeth that Jesus is the Christ, is born of God.*" for it is by the glory of the Father that we are thus begotten from the dead with Christ.

So when the proud, rank flesh, the mind of enmity, of doing wonders of piety, is subdued, conquered, and slain for us by Christ, and believing, we put it off with Him in His death, then entering into Him, we are begotten from the dead, we are born again. We receive Him to do all for us. (Who will talk of his doing, when God is present doing all?) Thus being born from above by the glory of the Father, and planted trees of righteousness in Him, the righteous branch, we are righteous in Him, we walk in Him in the spirit, He fulfils the righteousness of the law in us, we walk not after the flesh, having to do and not doing. Thus the truth is, that when we being wicked men in Adam the flesh, (wicked by the law, because we fulfil not all its righteousness,) are turned away from the wickedness which we committed in the flesh, and receiving Christ to do all righteousness in us, we do that which is lawful and right, (we fulfil the righteousness of the law,)—then we are born again, we receive salvation, our souls which before were in death, now are saved alive! The evangelical pious Christians, the Earth of this day, teach the very reverse, viz.: that when we wicked men, feel deeply and sensibly that we are wicked men, and hell-deserving sinners, that is, when we are wicked and know it, then we are born again! And it is not entering into Christ and receiving Him, even His mind, but it is remaining men, and having the old heart of unbelief, worked upon,—to feel! Thus, with the pride and sin of Sodom they turn the truth of God into a lie; the truth is simply when we are righteous and do righteousness we are born again; and they say that when we are wicked and feel it, then we are born again!—To do righteousness, to depart from all iniquity by Christ dwelling in us, to have the Son of God in us the sons of God, doing righteousness so that we depart no more from God, dying no more under the fierce wrath of the law—that is to enter into life, to be begotten from the dead! to be born from above by the Spirit of His Son which God sendeth into our hearts because we are sons! But to remain men in Adam, worked upon, servants of sin, having to do righteousness and not doing it, feeling deeply and sensibly that we do not do it—that is being cursed, that is death, and sin the sting of death! It is not death in fact till we know and suffer it, and feel it, then we die! And they teach that when they suffer it, and feel it, then they live, that is their life, that is their being born again! Thus they are turned upside down! Their regeneration and being born again is the very

reverse of the truth, for it is to die, to enter into death, to feel the curse the bitterness of death deeply and sensibly! And they say they are alive when they thus are dead, and if they only feel that they are dead they are born again, they are made into another sort of man who is a cursed man, for he is still a sinner, he has something to do, (and that is every thing to do,) and he does it not, and the curse is upon him, burning at his heart, and he feels it deeply and sensibly! This he says is to be born again, to be made a regenerate man; thus they make an image to the beast.

The worship of the Beast and his Image is not confined to those only who talk of having become regenerate men.

Although the pious and evangelical Christians give a fuller development and stronger expression to the doctrine of the Image of the beast, and teach and inculcate the doctrine more zealously, calling it the "*work of the Spirit*," "*the new birth*," "*regeneration*," "*being born again*," "*experiencing a change*," "*getting religion*," "*having a change of heart*," "*having an experience*," and teach that men should make this image, and that if not, if they do not feel a change they cannot be saved, yet they who use these and such like expressions, exhibiting more evangelical zeal than others, are not the only worshippers of the beast and his image. It is a common thing for men to make an image to the beast without putting the doctrine into any regular form of words, and making a religious virtue and theory of it. When a man thinks he is a pious or converted man, a different man to what he was before, he has set up an image to the beast. He says, I was an unconverted man, but now I am a reformed altered man, and yet he acknowledges he is a man and a sinner. That is, he was a bad man, he is not a bad man, and yet is a bad man, it is the beast that was, and is not, and yet is. So it is with any pretended change of man, it is the folly of imagining that a man who is a sinner, is not a sinner because of some imaginary change or apparent reformation of conduct, while still he is a man and a sinner by the law, the same as he was before. Whatever a man may do, yet being under a law to do no evil, he is a transgressor, that is a sinner, not fulfilling that law in all things continually. As to the degree of his sin, God is the Judge of that, and He will judge men according to their deeds, but every man, whatever he may be or whatever he may do, who is under a law which admits of no sin, is a sinner in some degree, and under the curse of that law in some degree, that is according to his deeds. He is yet a sinner, and therefore if he says he is changed, that he is a different man from what he was before, he says he was and is not and yet is,—a sinner, a man that sins, a beast before God. No man under the law can dwell with God, because he is not without sin; he may change in outward show, in degree and amount of evil deeds, that is of sinning, but still he changes not, he is a sinner, for the law over him changes not, it admits of no sin. For such a man, a sinner, to talk of his being changed while he still is a sinner, is the beast who says he was a sinner and he is changed, he is a good man, and so he is not a sinner, and yet he is still what he was before, viz: a man and a sinner! They who being under this righteous law of perfect righteousness, and therefore being sinners, long after righteousness to receive it from God are blessed, for God will fill them with righteousness by His Christ. But they who being also sinners under the law seek not after Christ, even righteousness, but imagine that they will do something, they will do good, that is, become without sin so as to dwell with God while they are under the law, deceive themselves and

trust not in God ; for being under this law, whatever they do they are transgressors, and no one can dwell with God without perfect righteousness, that is without Christ. He is life, received by faith to be and to fulfil all the righteousness of the law in us ; we live by faith, we are dead without this righteousness of God. Much as we may change under this law from one degree of sin to a lesser or greater degree, we are sinners while under it, and shall be dealt with according to our conduct and behaviour, there is no change, we are sinners, though there may be a difference in sinning. But when we believe and receive Christ to do all righteousness for us, and fulfil for us all the righteousness of the law, then there is a change indeed ; a change from being men under the law, in the flesh, having to do and its not being done, to men not under the law, that is not in the flesh, not having to do, but men in Christ, just men in Him, righteous before God. It is the change of casting off the filthy garments of our own fleshly righteousness, and putting on in exchange the righteousness of God, the garments of salvation and blessing. It is a change of heart mind and spirit, for under the law we had a heart and mind to rebel and do evil which is death, but in Christ, being one spirit with Him, we have the mind of Christ. The pious Christians, perverting the Scriptures, talk also of a change of heart, but they have turned the truth of God into a lie, it is a lie in their lips, for they signify a lie, even turning the wicked man into a good man, who is still a sinner, dead and cursed and not changed at all. The man they make, the pious man who pretends to be righteous is a deceiver, a bad man still, it is their image to the beast, a man that was a sinner and is altered to a feeling regenerate man, and as they imagine is not what he was, and yet is just what he was before,—a sinner, and as they say a regenerate sinner, which is the worst possible kind of sinner ! for it is a deceived man, who thinks that he, a sinner by the law, not having the righteousness of the law,—not longing after Christ to do that righteousness for him, not willing to receive Him to do it—(that is an enemy of righteousness) is going to heaven in spite of the law, without its righteousness, and because he feels that he is destitute of it ! Being under the law, having it to do, he cannot go to heaven, he cannot be blessed, the law first must be a lie and God a liar, before such a person can go to heaven.

The Regeneration of the Second Beast is the Transubstantiation of the First Beast.

This their doctrine of the regenerate man, the image of the beast, is the same in its nature and character with the doctrine of transubstantiation of the first beast, only it is a greater abomination. They have greatly triumphed over the first beast and extolled themselves for their greater purity, and have committed greater abominations than their Mother, the mother of harlots and abominations of the Earth, (the religious world.) They say they are turned substantially, they, wicked men, are transubstantiated spiritually into pious good men, regenerate men, who do good and go to heaven ! They deny Christ and set up themselves instead of Him, men transubstantiated and made into doers of righteousness, made into children of God, into Christs, and saviours, even into men who do righteousness and thereby go to heaven. They turn the same corrupt men into good men, that is they transubstantiate themselves ; for this image of the beast is nothing but themselves,—(and they know it, and mean it in their hearts)—it is their own evil selves, made by a spiritual transubstantiation into imaginary, good, pious, converted, sham-new, sham-holy men, which pretended new good man is the image to the beast. Their image, (they themselves) is instead of Christ : it is their life to do righteousness for them, they receive not Christ to be and to do righteousness.

They turn the truth into a lie when they call this transubstantiation of themselves into Christs, by the name of a change; there is no change whatever. It is the transubstantiation of the first beast, in a viler, more deceiving, and more deceitful form. In both cases, with both beasts, by a peculiar sort of incantation and working, both of them pretend with audacious impudence and blasphemy, that their doings and incantations are the working of God, and that God makes a creature into Himself, even into Christ by a gracious work! and being confident in themselves that their work is the work of God, they say, because, (as they verily believe,) God has made the creature to be himself, therefore the creature thus made is entitled to great veneration; therefore it appears most impious to them to laugh at their doctrine, and at the creature thus made by their magic and lies. The first beast says, God turns harmless bread and wine into Christ. The second beast says, that God turns man himself, the filthy and unclean one, into a Christ, even a doer of good, a saviour, a child, a son of God. They both say it is the work of God, a gracious work of course. The first beast mutters some words over the bread and wine, and then says it is changed! the pious Christians pretend to feel that they are great sinners and then they say they are changed! The first says that the bread and wine is changed into the body and blood of Christ, the second beast says, that the wicked man himself is changed into a Christ, a false Christ, a pretended doer of good and of righteousness, a sham-new man, for it is an image of the beast, a false man and a false Christ, a double image at the same time. The process by which they operate the pretended change is similar: the one mumbles words, the other mumbles feelings, and by this operation, or incantation, what they call a change is effected; the bread and wine becomes turned into body and blood, and the wicked man becomes turned into a regenerate man.

Thus Adam is transubstantiated and made another man, a regenerate man! Thus they are saved, for they are sure to be saved if they are regenerate men! and this transubstantiation is instead of faith; they deny the Faith! There is no passing from death into life, from condemnation under the law in the flesh, to justification in Christ in the Spirit! from Adam into Christ; but Adam himself is worked upon, and made into a false Christ, a regenerate man, an image of the beast. And they falsely call this transubstantiation, a change of heart, whereas they keep to their old hearts, their old enmity against the righteousness of God, they put it not off, they receive not Christ, a new heart and good spirit to be in them doing righteousness! they laugh at that, the true change of heart which God works when He transplants us, trees of righteousness, into His Christ, and raises us up from death under the law, into life with Him, by His glory. They make Adam into a reformed improved Adam, turning the evil mind into a good mind, instead of dying with Christ and being raised from the dead with Him, putting away the old mind the old man. It is the fiction of the first beast, by which it pretends to do bodily the very same thing which they pretend to do spiritually. It is spiritual Transubstantiation. Both transmute the creature of God into another and better creature; the first beast says, that a harmless creature, bread from the baker and wine from the wine-grower is made into the body and blood of Christ; and they say that the violent heart and spirit of man is absolutely made into the mind and spirit of Christ! They both call it a change; it is no change, no putting away, it is making and creating, it is transubstantiation, making one same creature to be another creature, one same thing to be another thing; and the pretended change in both cases is a lie, both things remain the same things, both substances remain the same; the bread and wine is

bread and wine still, and the wicked man with his heart of enmity against the righteousness of God, is still the same wicked man, the same enmity!

Thus in both instances, the creatures of God are worked upon, (and of course, as they say, graciously,) and in both instances, they say they are changed into very sons of God, by being thus operated and worked upon! the first beast saying the bread and wine is turned into the Son of God, and the second beast saying, that they, filthy men and women, are turned into sons and children of God! In both cases it is calling things falsely, when such working and such a work operated upon any creature, whereby the same creature is made into another creature, is called a change. It is not a change, it is a making. When Christ made wine out of water it was not a change. He did not take away bad water and fill the vessels with good water instead, changing the water, (as he truly changes the hearts of them that believe, by taking away by His death, the evil mind of sin, and filling them with His own mind and heart.) He did not change the water, but He made and created by the Almighty word, by which word of God, the heavens were made and all the host of them! The water was not changed, it was made into another substance, that is, transubstantiated; the substance and body of the water was made to become in substance and body, the wine which it was not before. So they say they become substantially in spirit, a creature which they were not before, they are substantially transmuted, it is an absolute transubstantiation, and they who were wicked men are worked and operated upon, and they are then transubstantiated into good, regenerate, new men, doers of good, yea sons of God! this making of a creature, out of a creature, by an operation upon the creature, this transubstantiation of the same creature into another creature, they falsely call a change! But the folly of their transubstantiation is manifest herein, for they make a righteous person, one who is going to heaven, to be, and to dwell with God, not by making him righteous by his fulfilling the righteousness of the law, but by working him up into another man, and a man who feels that he does not fulfil the righteousness of the law! so that the law of God signifies nothing, but worked-upon transubstantiated man is going to heaven!

Moreover, this making of this regenerate man, the image of man which they make, is not by the Word, as the wine was made by Christ; for Christ did not call upon the water to help to make itself into wine, no! He spake and it was done! But they operate their transubstantiation of themselves, whereby they are turned into other men, not by the Word of God, no! but their wicked hearts which are transubstantiated and turned into good ones, are called upon to aid and help in the operation. They pretend God works upon their hearts, and then they consent if they will, to receive the work, and if they are piously disposed, they allow the work to go on, and then they feel deeply and sensibly, and then the transubstantiation, the manufacture of the image of the beast, takes place, and they are turned into regenerate men, sham-new men, false Christs, who go to church on Sundays very regularly and demurely, look awfully pious, reprove drunkenness and whoredom in others, with hearts full of both themselves, and perhaps go to heaven when they die, provided they keep on very strictly in all these delusions; but if not, the manufacture of a new man was all labour thrown away, and the sham-new man will go to hell!

Thus, though they pretend to say it is God's work to make the image of the beast, the sham-new man, yet the fact is, that the old beast itself makes the new regenerate beast the image of itself out of itself. The old creature itself, helps to make itself into another creature by

its feelings being operated upon, and feeling nicely and piously, deeply and sensibly! It is an abomination of delusion, wickedness, blasphemy and folly!

Thus they say God works upon the old creature, then he has feelings, and then he is made into another, a regenerate creature, a doer of righteousness, a son of God, a goer to heaven! Thus they makè the old creature to make itself into a new creature, they will not even allow God to make the sham new creature, but He works a work upon the old creature (and it is a gracious work, that is the honour to Him,) then straightway it makes a new creature out of itself by virtue of the feelings which it got by the gracious work upon it! so that in fact the old creature becomes a god and then makes a new creature out of itself, a son of God, and then lays down its godship, and leaves the new creature it has made to be the god in its place, the doer of good, the saviour that goes to heaven! and God has remotely the honour of all these lies and blasphemies, because it is His "gracious work" to work up the heart of the old creature, whereby the old beast having feelings, makes the new good beast out of himself, and the new creature, thus made with all this trouble and expense of folly, is just as bad off as the old beast was before, for he is a new sinner! and it is very doubtful whether he will be saved, he has to be very and awfully pious, if not he will certainly be damned! he is just therefore what he was before!

All this folly, wickedness and confusion of Sodom and Egypt is, they say the "gracious work" of God upon their hearts! All this they prefer to the truth and simplicity of Christ, that He by His death destroys for his people, the enmity by which they are evil men, and under the law, (which law is over all evil men,) and gives them his own heart and spirit in which they are one with Him, righteous in Him, saved and no longer men under the law! Thus he makes a real change, (it is not a turning of wickedness into righteousness)—but His people who had a mind opposed to God are delivered from it by His death, and have the mind of Christ, a mind subject and obedient to God! They had the evil heart of stone, even of man, and they have the heart and spirit of Christ! They are by faith one heart with Him in whom God dwells, and are no longer one heart with him in whom dwelleth no good thing. It is a true change; but they will make and transubstantiate themselves into other men, into false Christs without any change or putting away at all, by the mummery of their feelings and sensations. They will turn the old enemy into a Christ by a pretended working upon him, and so make Adam into a Christ, rather than submit to God and receive Him who is from everlasting, who is the I AM who appeared to Moses in the bush, the Angel by whom God saved His people, who is not made by any work upon man's evil heart. He is from everlasting, and they that believe are His members, His own body, the Church which He loved and gave Himself for it! They enter into Him, not making another *Him* instead of Him out of themselves, by working upon and transubstantiating themselves, making themselves into false Christs, sham-new men, regenerate men, an image of the beast. They deny the true change, even death with Christ and life with Him, that in Adam we die putting Him off, (not re-making him) and in Christ we are made alive. It is a change of heart indeed; for to insist upon doing, upon being under the law, not to receive God to do all righteousness for us, to hate His righteousness, His doing, to be determined to do, and to have something to do,—that is the heart, the mind, the enmity of man! But to receive God to be our God, to have Him to be with us, doing all things for us, we doing nothing, to receive His love, His gift,

even His Christ, to fill us, that is the mind and heart of Christ, the heart of a Son, of an obedient child.

There is no need of making a Christ to do righteousness, a sham-new regenerate man, an image of the beast, for Christ is from everlasting; we enter by faith into Him, God giveth us this faith and plants us trees of righteousness in Him, engrafting us in Him. We are new men in Him, the second man, the Lord from heaven; their third man, their regenerate man, is a lie, an image to man. it is their own evil selves in another name. This image of the beast, this name of a man, is a subtle device of the devil whereby to deny the righteousness of God and set up man in another name, and in disguise to become righteousness himself, (that is to do it) instead of Christ. It is the utmost deceit of hatred and malice against the righteousness of God. The deceit of getting righteousness by doing is not so great a lie as this of getting righteousness by feelings; yet doings are better than feelings, and so the worse the deceit, and the greater the lie, the more men are deceived! If doings will not make a man righteous before God, how much less will feelings! If doings will not heal the deadly wound, and make the beast live, (except in deception and lies,) how much less will feelings turn the beast into a dear, good, nice, pious, regenerate man, alive and going to heaven! There is no righteousness but in and by Christ Jesus! there is no doing good but by having Him in us, He doing it all in us and for us, that is by faith! He, the righteousness of God is in, unto, and upon, all them that believe, and they are in Him, righteous in Him. If righteousness which is life come by all the doings of the law, Christ is dead in vain, much more, His death is in vain if righteousness and a righteous man comes by feeling deeply and sensibly! Doing all the deeds of the law will not turn man into a righteous man, much less will feeling deep feelings, turn him into a good man who goes to heaven; and therefore, when they say they are turned into good men, going to heaven, they speak a lie, they make an Image to the beast. Their doctrine is a strong delusion, a lie, and an abomination of the devil!

God hath made no man, by any work upon him, to be instead of Christ.

They fight against the very truth of God, that it is God who doeth all righteousness for us by His Christ, that we do it not, He doeth it, we have it not to do, having Him to do it. Against this very truth they fight bitterly, and then say they believe this very truth, that God doeth all! They enable themselves to do this by their doctrine of the Image of the Beast, saying they are transubstantiated into doers of good themselves, and so they do it; but as it is the *gracious work* of God to transubstantiate them into regenerate men and doers of good, therefore indirectly it is God who has done all, it is all His gracious work! There never was a more artful way invented of telling a lie, even of saying God has done all, and they believe it is all His grace, while it is they themselves who do all, and have all to do, and there is no grace at all! Therefore, they know the doctrine they oppose and deny is the truth, or else they would not invent this way of pretending to believe it, and of saying in words that they believe it, while they hate, resist, and deny it! They sin wilfully! Thus by this lie God is not the God who really does all, while they say He does all, but He only makes them to be the real doers of all! Never was there such deceit and lying! They do all, and when they do all, it is God who does all, it is all His gracious work! It is the all-deceivableness of unrighteousness! It is an awful delusion. and they that are lukewarm in this matter, and care not for the truth, Christ will spew them out of His mouth, but they

that have His mind will abhor these delusions and lies! They reject Christ to do truth and righteousness, to fulfil the righteousness of the law, but they say they have Him to work them up, and influence them to do what they call piety! Thus the evil man, the enemy of God, does good for heaven, he does it all and has it all to do; he is, in fact, the god and saviour, and then he says it is all the work of God, for he pretends it is God who has made him such a wonderful god and saviour! Then they flatter God with ecstasies of piety and drunken enthusiasm, saying, "*Oh, what a gracious work to work upon us, and make us to be regenerate men, and then to influence us to become such pious good people!*" They think it is honouring God to say that He has made the god they honour, even themselves, who do and save by their doing. Thus all who have denied God, and set up something instead of God, have always pretended that the creature they set up above and instead of God, came from God, and so in this roundabout way it was all the work of God! In the same way they set up themselves to do righteousness instead of Christ, that is to save, and it is all the work of God of course, for He has set them up to be the gods and saviours, instead of Himself, by working upon them! and then they have done the works, such wonderful works, that though it is only singing and groaning, feeling and going to church on Sundays, yet they are going to heaven for it all!

No! their doctrine is most evil and deceitful, the strong delusion of the devil! God hath made no god to do His wonderful works! He hath not delegated His glory and the most wonderful work of His Salvation to any one, much less to a corrupt man, making the beast into a god, to do and to save. He dwelleth in His Christ from everlasting, One with Him! He hath exalted Him, His Holy One, (who was for a season made a little lower than the angels, from the lowly situation in which He placed Himself to redeem us.) to be a Prince and a Saviour! By Him His Word, He created all things that are created! By Him He doeth all His glorious works, by Him He saves and blesses His people! not by man.

How by their false and lying doctrine of regeneration, they overthrow and slay all the law of God, and refuse to receive instruction and reproof.

By this, their doctrine of regeneration, representing that a good and righteous man, a regenerate man, as they speak, a man who goes to heaven and dwells with God, is begotten out of sinful man, by a work upon his evil heart, they not only cast down Christ from His excellency, setting up sinful man, transubstantiated into a good man, to be and to do the work of Christ, even righteousness, which is salvation, but they also entirely overthrow and trample under foot the law of God, casting from them all reproof, correction and instruction. Whatsoever the law saith, it saith to them who are under the law, who have it to do themselves, and who are sinners by not fulfilling its righteousness. (Whether they are children of God or not, it matters not, the law is over all, whosoever they are that do iniquity, there is no difference in the persons. There is a difference, and oftentimes a great difference in their actions, and the law deals with them righteously, according to their actions, for they receive greater or less damnation, as they do evil, more or less.) But while the Pious Christians, the worshippers of the beast and his image, are under the law, which no man can put away, while they have not Christ to fulfil its righteousness, but have set up a sham-new man, their altered, good regenerate selves to do it instead of Christ, and thus have all its something to do, all their duty to do, even to do no evil, according to the

commandment of God, yet they cast it all from them confidently and without fear! By this lying doctrine of the regenerate man, the image of the beast, those very persons who have something and every thing to do, cast aside all the law of God, even all they have to do, and say they have it not to do! For when they hear or read the law, the sure and terrible curse which is upon them that transgress the law, doing evil, and not continuing in all that is written to do it, even to do its righteousness, and all the righteous actions towards all men which God commands—when they hear or read all this, they boldly throw it all off from themselves and say, “*Oh, yes, that is all very true, but that is all addressed to unregenerate men, it is not spoken of regenerate men.*” Thus by this tremendous delusion their hearts are hardened and their consciences seared as with a red-hot iron. Thus there is no law of God to them, to do all its righteousness; no, indeed, that is only for unregenerate men; and there is no Christ and Saviour to save and bless, by doing righteousness for them, no, indeed, they are regenerate men, they do good themselves, they have had a gracious work upon their hearts, they are going to heaven! Thus have they fallen into a deep pit, out of which there is no hope nor possibility of extrication, but they will sink deeper and deeper in their own delusions, unless God give them, (it is a gift, a great gift,) repentance unto the acknowledgment of the truth. Thus by this vile image, this imaginary man, which they persuade themselves they are, they cast away with awful pride and self-sufficiency, all the counsel, reproof, correction and teaching of the law of God, which they are blessed who are taught and chastened thereby, hearkening to the reproof of God, for it is God who teacheth and chasteneth His people, out of the law, that He may give them rest, and bring them to Christ. But they, regenerate men, have nothing to do with righteousness, with the law, with reproof, with correction, with chastisement, it is not for them, “*regenerate men,*” they persuade themselves they have nothing to hear and nothing to fear, and they hear nothing and fear nothing; they feel, instead, and they feel so sweetly!

Such is the folly and contradiction of those who forsake God, who listen to seducing religious spirits, and follow their own wisdom and ways, who have arrived to such pride, that their own ways and thoughts appear to them wonderfully wise and right, and God's ways and doctrines astonishingly foolish and false—such is their contradiction that they who are under the law, who have every thing to do themselves, refusing God to do all by His Christ, they who have to do good, and think they do it, whose whole system and scheme is founded upon the law, even upon their doing something, who have all the righteousness of the law to do and to obey, (for it is impossible to have less, or only a part to do,) these very people cast aside the law, and regard not its obligation, its correction, its warnings, its terrible curse, its fearful threatenings, on the wicked proud pretence that it is not addressed to them, dear, nice pious, regenerate men, who go regularly to church on Sundays, to them who are under it, and who say they have its something to do—but it is only addressed to unregenerate men, to those who have not made an image to the beast, and had an experience, and felt what sinners they are, and so made themselves, by a lie, to be imaginary good men! Nothing scarcely could afford a more forcible demonstration of the truth of the doctrine of Christ to the people of God held in bondage by the flesh, by the strong man armed, and who are tempted to shut their eyes to the light, than the astonishing, the subtle, artful pains taken by Satan and the enemies of God to subvert, evade, overthrow, pervert and counterfeit the doctrine of Christ and of God, the truth of His love in sending His sal-

vation. There are those who belong to God, little children, who are overcome by this abominable idolatry of deceit and piety, to whom God saith "*Little children, flee from idolatry;*" and blessed are they who have ears to hear and who hear, for there can be no peace and no rest, day nor night, to those who worship the beast and his image.

Thus by their deceitful doctrine they overthrow and east away from themselves the law of God, while at the same time they set aside Jesus Christ, the only Mediator between God and man, the only righteousness in which we can approach unto God. For they, regenerate men, have not got to obey the law and do all its righteousness, because they are regenerate men, and they will not receive Christ to do all the righteousness of the law for them, because they are regenerate men, and will do it themselves!

The manifest folly and lie of the regenerate, born-again, new, converted, altered, changed, good, pious man, who doeth good, and saves instead of Christ.

This, their doctrine of a gracious work upon their hearts, by which they get convictions for sin, and experience a change, and then become regenerate, good, converted, pious men, going to heaven, that is by which they make an image to the beast, turning themselves into good, regenerate men, is not only a casting down of Christ, to set up man to do righteousness instead of Him, in a new name and shape, it is not only overthrowing the law, it is not only idolatry of the worst description, a false Christ and a false God also, it is a manifest folly, contradiction and absurdity.

They get conviction for sin and an experience, (or as here, in this great river Euphrates they express themselves,) they get religion, they feel deeply and sensibly what hell-deserving sinners they are, and then if they feel all this they are born again, they are regenerate persons, going to heaven! Thus as soon as they feel that they are sinners, that is, evil bad men, (for a sinner is a bad man, one who does wrong, transgressing the law of doing right,) as soon as they feel they are bad men, then they are good men; for they are, as they say, born-again, new, regenerate men, who are going to heaven! But if they really are such wonderful men, so altered, so good, regenerate and pious, as to be born again and going to heaven, they cannot be such bad men, such sinners as they say they are. Therefore being now changed, or turned into such good men, the feeling must be a lie when they say they feel they are such bad men, such hell-deserving sinners. For if they really are such good men, it is a lie that they feel to be such bad men. But the feelings being a lie, the regenerate man, the new birth they pretend to have undergone, the gracious work they say they have had is a lie, for it all depends upon, and all comes from the feelings. Therefore all is a lie. Out of their own mouths they betray and condemn themselves, for if it is true they are such bad men, it is not true they are such good men; but if it is true they are such good men, they feel a lie when they feel they are such bad men.

Thus the folly and contradiction of their faith and hope is as great as its wickedness. Their folly is manifest—for according to their own declarations of their deep feelings, the regenerate man, the false Christ, who doeth good, is a bad man, a very bad man, a hell-deserving sinner; therefore their change and regeneration and birth is from bad to bad, which is therefore a bad change, a bad regeneration, and a bad birth, and the gracious work of which they boast, is a very bad and wretched work, for it found them bad men and it leaves them bad men, regenerate sinners, as they say they are, deserving of hell. Thus

they beget a bad man from a bad man, which is quite natural, and all that can or ever will come from a bad man. But this bad man, this regenerate sinner, does good and is going to heaven, therefore he is a very good man, so good that they feel sure they are going to heaven, because they feel so deeply and sensibly that they are such sinners, that is, such bad men.

To such folly and madness does God, who recompenseth, deliver up them that profess to be wise, and who are wise in their own conceits, who despise and laugh at the glorious wisdom and holiness and truth of God. They trust and rejoice in this bad man, and refuse Christ, the righteous man from heaven. They are sure they are going to heaven, not because they are righteous, but because they feel they are wicked: not because they fulfil the righteousness of the law, but because they feel they do not fulfil it! If what they feel is true, and they are certain it is, (for they feel it deeply and sensibly,) then they are sinners, they are transgressors and wicked; and yet these wicked persons are quite sure they are going where there are no wicked, and where there is no wickedness!

Hereby they plainly show that they are liars, and do not believe what they say. For they say they are such great sinners, they feel it deeply and sensibly. But if in truth they knew and believed it, they could not possibly imagine that their piety, the piety of sinners, done by sinners, was such a good thing as they believe it to be; that so much good came from them and their doings; yea, such good as to go to heaven therein, and to stand in the presence of God therein! If they knew and believed that they were sinners, they would know and believe that the only good which is good, even righteousness, in which is no sin, comes not from man in any form, shape or name, but from God only, and is His work, gift and doing only, even His living Word, Jesus Christ, without having which righteousness and truth in the inward parts, receiving Him to be in us, that is believing, there is no such thing as going to heaven.

Men would not be suffered to fall into such snares of folly, contradictions and lies if they feared God and His law, if they were simply honest men, as men, and sought after honesty or righteousness. But when they forsake the law and seek not to do right, according to God's commandment, setting up and loving piety and feelings, and their religious inventions and whoredom better than the good actions and righteous conduct which God commands by His law, to be done, towards all men, they have forsaken God and turned their backs upon Him, who loveth righteousness and righteous conduct, to all men, at all times. They have forsaken all truth and real wisdom, and are forsaken of God, and are given up to all manner of folly and falsehood. It is His just and righteous recompense and judgment. "*The fear of the Lord, that is wisdom, and to depart from evil is understanding.*" When men seek after other wisdom, which is not wisdom, rather than to depart from evil, God leaves them to their own ways, they become entangled in folly, madness and lies, as it is this day with the earth, the Pious Christians.

The saints of old never dreamt of such a foolish and evil doctrine as the regeneration of the pious Christians, whereby they make the Image of the Beast.

The saints of old, Jews inwardly, (not outward in the flesh,) who trusted in God, never dreamt of becoming doers of righteousness by any work upon them, nor of obtaining blessing by their doing. They had not received the blessing, even everlasting righteousness, but they waited for it, even for Christ, longing after Him. Now if righteous-

ness, and the blessing which accompanies it, could come in any other way, either from man or from man worked upon, they would have sought for it that way, instead of longing after Christ to come unto them, and waiting upon God for Him! If it came from man at all, they would have obtained it. But they groaned and travailed in pain, being in bondage under the law, earnestly longing after the righteousness of God, serving God day and night, crying continually unto Him for His Christ, His Salvation, that they might be delivered from the death of continually departing from God under the law of their own doing; that they might receive the Blessing promised, even Christ, the everlasting righteousness of His saints. They had the law, they walked in the fear of God, according to the law, blameless, and were blessed accordingly; but that was not enough, they looked to God for His Christ, His righteousness, for the Everlasting Blessing, and not to themselves.

If the pious Christian's doctrine of man being worked upon and becoming a good man was true, they needed not to have waited continually for Christ to come unto them, that they might enter into Him, even into Rest, and receive the Blessing in Him. They could have been "*worked upon*" without Christ coming at all, and then might have done good themselves, and so been blessed, and gone to heaven without the Christ, the righteousness of God! They might have become "*nice, pious, regenerate men*," men rich and increased in goods, and that had need of nothing,—men that did not stand in need of that Blessing, and were not waiting for it, merely, as the evangelical Christians teach, by a "*gracious work upon their hearts*," being transubstantiated into "*regenerate men*" by feeling deeply and sensibly that they were hell-deserving sinners! All their longing and waiting for Christ, the Salvation, the Blessing, the everlasting righteousness of His saints, to come unto them, sent from God to be in them, that instead of labouring under the law for righteousness, and labouring in vain, they might be filled with righteousness, and have rest in Him,—all this their earnest longing after God and His righteousness was, according to the experimental pious Christians' scheme of redemption, quite useless and unnecessary, yea, moreover wicked! For as it is wicked in their proud eyes, to believe that Jesus Christ is come to do all righteousness in and for His people, therefore it was wicked for the saints of old to look for Him to come to do it.

Thus the saints of old, Jews inwardly, waited for Christ, and saw Him afar off. They believed in Him who was to come, while the Christians deny Him who is come, and set up themselves, or their transmuted selves, even the beast and his Image, to be Everlasting righteousness to themselves, by themselves, by a lying work upon themselves, denying the Lord of glory!

Whether we live, or whether we die, we cannot be blessed unless we receive God in His Holy One Jesus, the Christ, to be with us and in us doing all righteousness in us, and for us; because we cannot be blessed in man, in ourselves, in sin, but only in Him, in righteousness. We put off by his death the evil heart which is enmity and full of law, and we put on Him, His spirit and heart, and mind, which is love. If we belong to God, and God hath ordained us unto this Everlasting life, to be blessed in Christ Jesus, His Son, we shall hear His voice, we are waiting for this Blessing of righteousness, even for Him, the salvation of God, to enter into us and save us from sin,—to enter into Him that we may be blessed, and no longer depart from God by doing iniquity, and no longer be separated from God by our sins, and no longer be under wrath by the law. After this great salvation, Israel of old, the fathers, waited day and night upon God, seeing Him afar off, longing

after Him, longing after righteousness! even Christ! They knew Him in His death in the blood, they were sprinkled with the blood of atonement, but they longed after a still greater Salvation, the covenant promised, even the glory of His resurrection, to receive His Spirit to be in them, that they might no more depart from God. They did not think that they had the Blessing, that they were justified and righteous before God by their doings; they did not think the Word of God a lie, which says, "*In thy sight shall no flesh living be justified;*" therefore they waited for Christ to enter into Him, to be justified in Him, that is, to have Him to do all righteousness in them, and be their righteousness. They sought after Him to be one with Him, God's righteousness, and they saw Him afar off, and died in the faith and hope of Him, and in Him, in that glorious holy spotless righteousness, they stand and live for ever, without sin, in the presence of God—(none can meet God in joy, and without perishing, without this righteousness,)—but while they had it not upon the earth, they were in suffering and bondage, and in fear of death by the law. But they hungered and thirsted after Christ, their hope was in God, and they are blessed, for they have entered into the righteousness they thirsted after. They in heaven will rejoice in the presence of God, when the hearts of the children are turned towards them to have the same hope which they had, and to receive the same glorious Holy righteousness, the same Christ of God, in whom they live, and stand in righteousness before God, even Jesus of Nazareth, the Christ who was delivered for our offences, and raised again for our righteousness, even our justification! Blessed are all they that hear Him, and whose hope is in the Lord their God, not in a beast, nor an image of a beast, not in man, nor in regenerate, nor any kind of man, but in God only!

How the image of the beast, the regenerate, feeling, imaginary good man, which they make themselves, is instead of God, and is to them an evidence of God.

They set up the Image of the beast, his feelings and experience, before faith. It is instead of faith, for they say if they have an experience, they have faith. So certain is this, that they count faith in God as a secondary thing. They would not receive as a brother, and as a believer, one who professed faith in God and the Lord Jesus Christ. They would immediately say, "*That is all very well, but that won't do! where is your evidence? Can you give your experience? Have you felt? Have you had convictions for sin? Have you experienced a change? Do you feel deeply and sensibly that you are a sinner? If you do, then you have the Evidence, and you are a believer!*" But if not, you have no evidence, you are not a believer, you will surely be damned, unless you can show your experience! Thus God, that is faith in God, comes after their god, and after faith in their god, even after themselves, after their feelings, and after their experience, that is, after the Image of the beast. For they insist upon it, it is their first essential requirement, it is absolutely necessary first to make and have this sham-new man, this feeling, regenerate man, with his feelings and experience, before you can believe in God. You must first have an experience, and feel deeply and sensibly, that is, you must first make this false man, this image of man, and then, and only then, if you have made this Image, you are a believer in God, for he is instead of God! Thus they set up themselves, their regenerate selves, the Image of the beast, first and before God; and if you have this image, then, after that, God and His Christ, His Salvation, all follows as of course, there is no doubt of it, you are a believer!

Thus they place their piety, their experience and sensations, that is

themselves, the Image of the beast, first and before God! and call it all Evidence! They say with all the pride and self-sufficiency of idolaters, "*Do you feel? Do you feel deeply and sensibly? Have you experienced a gracious work upon your heart? Can you tell your experience? Can you produce the evidence? Do you feel the plague of your own heart?*" (For they do not hesitate to pervert and wrest the Scriptures to their own abominations, quoting them pell-mell with all confidence, and put the wine of Sodom into the golden vessels of the Temple.) They say if you have all this, if you have experienced religion and got a change of heart, then you are a child of God, you are a believer, your title is clear, you will go to heaven, you may be encouraged to hope that you will! Thus God and His righteousness, His gift and work is out of the question, this image to the beast is the first thing, it is indispensable and all sufficient! Then they kill those who will not make an image to the beast saying to them, "*If you have not this precious experience, this gracious work, if you do not get a change of heart, and get a regenerate man inside of you, there is no hope for you, you are not born again, you will surely go to hell!*" Thus they talk, boldly, proudly and impudently, killing men, destroying them, driving them to madness, desperation and crime.

Thus God and His Gift, His Christ, His Salvation, comes all after man, and after His works, and after His sensations and feelings, and after the imaginary man, after the image to the beast, and after man's feeling deeply and sensibly and being very pious; and if you only set up the Image first, that is, get the feelings inside of you, then you are a believer in God, you are a worshipper of God, there is no doubt of it, and you will be saved without God, without righteousness, without His Christ,—all by the beast and His image, that is every thing, and that will do instead of God, for it is "the gracious work of God!" Never was there more deceitful and deceiving, more terrible idolatry and delusion! Thus they deny God and His Christ, thus they are turned away from the faith, thus they say in fact, "*Begin without faith, without God, get an experience, get religion first, get feelings first, get convictions, get the image, set up yourselves first, and then after you have got all this (for all this is first,) then you have faith, you have Salvation, you have Christ, you are a child of God—it all follows of course after the image of the beast! THAT is the essential, get it first, set up THAT first, and then it is all right, you are going to heaven! yea, if you make and have this image, as surely as if God was your God, and you received Him by Jesus Christ to reign over you.*"

Thus they set up the image to the beast before God and above God, and altogether in the place and instead of God! It is instead of God and faith in God, for if a man has these feelings, this image, then he has faith, he is a believer, so it is instead of faith and instead of God! and if a man has not got this image, these feelings and experience, this sham new man, he has no faith, he is not a believer! Thus both affirmatively and negatively, this image, this feeling regenerate man, even their vile selves, is their God, and is to them instead of God!

Their abominations are worse than those of the first beast.

Instead of the works of man which the first beast sets up, they set up the feelings and experience of a sham-new man, an imaginary man which is an image they make for man, an Image to the beast. This creature they set up instead of and above the Creator, rather than be saved by His work, even His Christ doing all righteousness in and for us. This imaginary man with his worked-up sensations and feelings, is not only more deceitful but it is more vile and abominable than the abomination which the other beast sets up. For the works of man may be sometimes good and profitable to men, but their feelings, their

being born again (as they falsely call it) are good for nothing and profit no one. For what profit does a man do to any of his fellow creatures by labouring and pretending to feel deeply and sensibly that he is a sinner? Thus their abomination is more vile than that of the other beast over whom in their pride they glory so much. It is worse, for the works which men do may be some of the good works of the law, which when men do to each other it is good for them and they are blessed in their deed; but the feelings are instead of all works of any kind and are a substitute for them all. They are the abominable broth which the Prophet has described, a horrible religious mixture boiling and bubbling up out of their hearts, full of scum and filth. They work up their feelings, and work up one another, and make themselves drunk with ecstasy and excitement which they call their sweet seasons, till they imagine from their wonderful and glowing feelings that they please God wonderfully and are actually in possession of every virtue and righteousness, forgetting the word of God, its truth and soberness of mind, that "*he that doeth righteousness is righteous*" whatever that righteousness may be, whether it is good for man which man doeth to man, or whether it is righteousness before God, even His Son, dwelling in us, and in which we can stand in the presence of God without fear. They make themselves drunk with their feelings, and content themselves with blessing their fellow creatures in imagination, words and feelings, without doing. They require no righteousness to do it, for to feel is enough, righteousness is not necessary to them from God nor from the law of their own duty, for if they feel and have an experience, it is all that is necessary, then they have all that God could give them! and they are going to heaven, and without righteousness that is without salvation. This dreadful deceit and licentious wickedness, they think is eminent piety, a knowledge of the Gospel far beyond what others possess; this is experimental religion!

These very persons who have brought what they call salvation to be a mere sensation, feeling and imagination, without righteousness either of God or of man, without doing all that ought to be done which is good to do, themselves, and without having God by Jesus Christ to do it all for them—who have reduced both the Law and the Gospel of God to a mere feeling, a bloated, puffed up self-admiring disgusting talk of sin and filth which they pretend to feel deeply—these very persons cry out with contempt or with rage and fury against the doctrine of God, because he truly and verily saves by righteousness all them that trust in Him, giving them all things freely even for nothing by Jesus Christ, doing all righteousness in them and for them, they doing nothing and having nothing to do, no! not a finger to move in this great Salvation!—doing nothing of it, receiving all in Christ Jesus,—(not that nothing is done, God forbid, for then they would be miserable men and accursed, but doing nothing because God doeth all!) Therefore it is manifest that their wicked rage and fury against THE FAITH is nothing but the rage and fury of the evil man against God, in hatred against Him, because He is good, because He doeth all things for His people and all is done! But they neither want to do it themselves nor to have it done for them. It is not as they imagine because they have a great desire and intention to do a great deal themselves; far from it! their whole system is nothing but feeling and sensations, having nothing done for them, and doing nothing themselves, while they will have no God and Saviour to bless them by doing all things for them. Their delusion is greater than that of the first beast. He says, if you do good works then you believe, you worship God. They say if you do wicked works, (that is if you feel truly that you do them, if you feel that you are a sinner,) then you are a believer! The first beast will make himself a saint, the other glories in being a sinner.

The first will ascend into heaven to bring Christ down; the second descends into hell and the grave, to find Him there.

Their doctrine that their Experience and Piety are an Evidence of faith is Wickedness and Folly.

They say they believe in God and are saved by faith, and that their piety and experience are only an evidence of faith, and are first necessary to show that we have faith, for the Scripture saith, "*I will show thee my faith by my works.*" It is the very deceit and strong delusion of the devil, thus to set up works, piety, feelings, experience, or any thing whatever, as an evidence of faith, and to say if you have them you are a believer. It is the folly of setting up the evidence of a thing before its existence. They are turned upside down, and pervert the Scriptures, turning them upside down, wresting them to their own destruction. For it is utter destruction to look for righteousness without God, that is, without faith, without first receiving it from God. When the Scripture says, "*I will show thee my faith by my works,*" it signifies the very truth, viz.: that the works surely show forth the faith; but it does not therefore signify their lie, that the works are first, and then the faith comes afterwards. God forbid! When the Scripture says, "*The heavens declare the glory of God,*" it signifies the very truth, viz.: that the heavens show forth the glory of God; but it does not therefore signify a lie, that the heavens are first, and then God comes afterwards. God forbid! The works of faith are the works of God, therefore faith is first, and the works afterwards, because God is first and His works afterwards. But when the works of man are set up before faith, man is set up before God. Christ and His branches in Him, is a good tree which bringeth forth good fruit; but it would be folly to say, get the fruit first, and the tree will follow! How much more is it folly and wickedness to teach that you must get the corrupt fruit of a corrupt tree, even the works and feelings of man first, and then Christ, the good tree, with His good fruits, will all follow; then you are a believer, and the fruits of the corrupt tree are an evidence of the good! "*The fruits of righteousness are by Jesus Christ,*" therefore we first believe and receive Him to do all things for us, before there are or can be any fruits of righteousness, any good works, or any good towards God, or any evidence that we have faith in God! Their doctrine is also wickedness, for it is setting up Baal, the beast man, and his works and feelings first, before and instead of God and His works, His Christ. They first do good, they do something, they get an experience, and then they are delighted, for they are sure that it is an evidence that they are believers! Thus they think first to make themselves believers by doing something! A man might as well think to make an earthly man by doing something, as to think of making a heavenly man, a believer, by his feeling or doing something. All that are of God, His creation, His people, hear the words of God, they are already His people: "*It is He that hath made us, not we ourselves.*" We hear and believe, because God hath created us, just as surely as we breathe and live, only because He hath created us! They that hear are as surely the children of God, as they that breathe are children of men. But as a man cannot say, I will breathe, and then I will be a living man, so we cannot say, I will hear, I will do something, I will be pious, and feel deeply and sensibly, and then I shall be a believer, a child of God! This wickedness of feeling, getting an experience, or of doing something, being pious, and thereby making himself a believer, a heavenly man, a branch in Christ the true vine, is sweet and delightful to the WICKED ONE, even the pious man, the flesh; therefore he delights in his feelings and doings as an evi-

dence of what he thinks he is and has made himself. To believe that at this cheap rate he is a child of God, by this piety and experience, and not by the everlasting will and good pleasure of God the Creator of His people, throws him into ecstasies and transports of joy! He takes his feelings and transports to be heavenly sensations, holy experience! he calls it the work of the Spirit! It is sweet to him to think that he, by his experience and pious exercises, should have God, and Christ, and heaven, and glory, all at his command! And then, filled with rapture at the contemplation of what he thinks he has made himself, he cries out, with tears of joy in his eyes, "*What grace! what wonderful grace! what love! how sweet it is!*" and thinks, as he drinks deeply of this deceitful wine of Sodom, which fills with drunken joy, that he is a wonderful believer in the Grace of God! Whereas, he only believes and rejoices in himself, in what he thinks he is, what he feels or has felt, and what he has done, and what great and wonderful things he is going to get and obtain for himself by going on in all these deceitful whoredoms and abominations!

They talk boldly and impudently of Christ and His righteousness, after they have set up their image, that is, are sure that they are something, and have felt and had an Experience; and their Experience, even the Image, is an Evidence of faith, even of God, and His Gift, and His Christ! Not so! It is a delusion of Satan! Their feelings, and their feeling regenerate man, their piety and their works felt and experienced by this false man, are the works of man, and they are, as in their hearts they understand them to be, an Evidence of the ability, efforts and power of man; they are the fruits of a corrupt tree, the Evidence of wickedness. They cannot be an Evidence of God, even of Faith in God, for they are not the works of God! They are sin, for they go before Faith; and "*whatsoever is not of faith,*" which does not come after and from faith, "*is sin.*" Nothing good can be before Faith; and the reason is manifest, because nothing good can be before God! The works which are of Faith are of God by Jesus Christ; He doeth them, and they are righteousness and every good word and work. He doeth them in His people, His branches who are joined with Him by faith, and are living branches in Him, filled with Him, the Life in them. They are not works done, and feelings felt by man, the flesh, the first man, (which His people were before they entered into Him,) for that man, the child of man and not of God, never doeth good, as God hath spoken, and what God hath spoken is true. The works which are not of faith are sin, for they are not the works of Christ done in His people who believe, they are the works of that man who is sin. There can be no faith in God where the works of man are, for all that comes from him and out of his heart is sin. God is only pleased with His Son Jesus Christ, who is righteousness, and with His sons in Him, one with Him, cleansed by His blood from all their past sins, and filled by Him with everlasting righteousness. Jesus Christ is in them, and God is with them, for He dwelleth in Him, His holy Temple, His Son whom He hath sent. Where God is, there is righteousness and no sin; and He is first and before all.

Man is set up before God when the piety and feelings of man, or whatever proceeds from him, is put first before the righteousness which comes from God. Man doeth the works of man, and they are not faith; God doeth the works of faith, and giveth the righteousness which is of faith! Therefore when man's works are set up as an Evidence of faith, even of God's works, man is set up instead of God, as an Evidence of God, that is, as God himself, showing that he is God. Such is the pit, and the snare, and the fearful condition into which their pride, self-conceit, and wisdom has led them, even them—not

the Sea, not professed enemies, but the inhabitants of the Earth, the religious world, the professed servants and followers of God! God revealed it all of old, saying, "*Fear, and the pit, and the snare are upon thee, O inhabiters of the Earth!*" and it is fulfilled in them this day.

Thus hath God confounded the wise, and turned their wisdom into folly! thus they who are so wise, teach that man's piety is an Evidence of God's righteousness, even of Faith! thus the wise teach that a man must have an Evidence of Faith before he has any Faith, and if he does the piety and has the Experience, then it is an Evidence of Faith before there is any Faith, and the Faith follows of course! Thus, they, the Earth, are turned upside down! reversing and overthrowing all truth, even the truth and order of God in all things. For it is the confusion of Sodom to set up the piety of man before the righteousness of God! the doings of man before the doings of God! the power of man before the power of God! even wicked man before God, and the filthy things which come from man, as an Evidence of having and receiving the glorious gift, the beauty of holiness, even Jesus Christ, the perfection of the righteousness of God!

Their Evidence is unutterable abomination. It is the man who sinneth, the man of sin, showing by his Evidence that he is God.

Thus hath God given over the pious divines, with their divinity and piety to madness and folly, for "*He maketh the diviners mad,*" who will not receive the true wisdom, but put their confidence in earthly wisdom, exalting it above the wisdom of God. Which earthly wisdom of man is good when lawfully used, to plough the land and throw in the wheat and cummin, to plant and sow and build, but not to build up the house of God which is in heaven. When men with their earthly wisdom vainly attempt to reach up to heaven, putting it, (and thus putting themselves) on a level with the wisdom of God, it becomes madness and crime. It is wisdom for man to fear God and His law, and obey His commandments given him upon the earth, for all are His servants, we all are His offspring, (though all are not His Israel, His first born son in Christ.) He considereth the conduct of all men, and deals justly and righteously with all, recompensing vengeance upon His adversaries. It is wisdom in earthly man when he fears the law, and does many things or even some things. It is wisdom when fearing and trembling, (as who would not?) at the righteous judgments of God and his terrible law against all wrong doing, he entertains just, humble and proper sentiments. It is wisdom, such as it is, and as far as it goes, when earthly men, to whom God has given to live on the earth, both do and feel aright; the least atom of that which is right is not to be despised; good qualities, even in a horse, have their value. But when this wisdom and prudence of man, this wisdom of the flesh, by which he trembles, as well he may, at the terrors of God and His unsearchable power, by which his conscience shakes, as well it may, at the consciousness of his own iniquity, when this wisdom of earthly men, exercised in perceiving, thinking, feeling and acting, is distorted and called faith in God, and worshipping God, and an Evidence of faith in God, even an Evidence of God, that He is, (as He is indeed with them that believe, receiving His Christ, His salvation,) then that which otherwise in its proper place and lowly state and uses was an earthly wisdom for man on the earth, is no longer wisdom, but becomes insolent pride, the pride of Satan, and madness and folly. For to say as they say, "*Do your works and piety first, and then you believe; feel and get an experience first, and if you do, then you are a believer,*" is as great folly and madness as if one should say, "*get light and heat first, and then you will get the Sun, which gives them*

afterwards !" This madness and folly the pious diviners are guilty of, and thus God hath made them mad, and turned them upside down with their own wonderful wisdom, and hath caused the wise to fall into the pit of their own craftiness, who have proudly put confidence in their own vain reasonings and wisdom, and have set at nought the wisdom of God ! For thus they reason and say, "*We will have no sun first, to give us the light and heat ! No ! we will first bring forth light and heat ourselves, as an Evidence of the sun, and if we produce them, we shall have the sun ! then, and not till then, there will be a sun, for then there will be Evidence of a sun !*" Such is their madness, pride and folly ! So they say, "*We will not first believe in God and Him whom He hath sent ! We will not look to God, and acknowledge Him to be the Lord ; we will not receive life and righteousness from Him first ! No ! first ourselves ! Our piety and experience first, then God and His righteousness after us ! We will be pious first, and feel and get a genuine experience first, and that is an Evidence of God and of His Christ, that we believe in God, that we have His salvation, His righteousness, and are going to heaven ! After our piety and feelings, faith in God follows of course, and His salvation and all follows, and we are going to heaven !*"

It is the deceit of the devil, a lie of the father of lies. It is the pride, madness and folly of wickedness. It is the wickedness of the fool, professing himself to be pious and wise, who says in his heart "*There is no God who does, till I first do ; but when I begin and do, and show the Evidence, even my piety and my deep feelings and my experience, then there is evidence of a God ! it is I who do ! Yes ! then there is a power, there is doing good, there is righteousness then, for I give Evidence of it ; it is I who do ; I am !*" Thus this man who sinneth, sitteth and showeth by his Evidence that he is God !

God is first and before all ; and after Him, after faith in Him, is righteousness and blessing ! Therefore they that have not faith in God and in Jesus Christ whom he hath sent, have not righteousness, and know not God. Not believing, they cannot have righteousness, and cannot approach unto God and worship him. But they that believe receive the salvation of God, His Word and power and righteousness, even His son, Jesus Christ, whom he hath sent, to be in them and they in Him ; they enter into Him, they are made one with Him, partakers of Him. Then believing, even entering into Him, the holy temple of God, they are clothed with Him, even with righteousness, and being righteous in Him, they worship God. For none but the righteous, who are without sin in Christ Jesus, (putting off in Him the sinfulness of the flesh by His death and sacrifice,) can approach unto God, can know Him, can worship Him, can be blessed ; for they are circumcised with Him, (not by hand and knife outwardly, but in heart,) and being in Him, they are brought unto God in Him, their great High Priest, living branches in the true vine planted by the hand of God, living stones in the living temple, the holy one of God, worshipping God in Him. There is no other way of worship ; it is entering first into Him, that is, believing.

Their religion and piety with all their works of man, is pure Pagan idolatry. The Pagans do with their wooden images as the Pious Christians do with man, and their man of feelings, their regenerate man. They say the wooden image is the first thing, it is an evidence or representation of God ; if you have it you have God, you are a worshipper. So the Christians say of the beast they worship. They say man and his works are first ; God is not first, but man's piety, his feelings, his experience is first and indispensable ; if you have these you have all the rest ; you have the Evidence, you are a worshipper, a true

believer; there is no doubt of it. Therefore first get the image: look well to that; it is all important. *Do you feel? Have you got the Evidence? Have you got an Experience? Have you felt deeply and sensibly?* that is, *have you set up the image, have you got that? Have you set up man, and his piety and feelings first? If you have, oh! if you are very pious, sincerely, truly pious, then you are a believer, you are a worshipper, you are doing well, you will go to heaven!* The whole system from first to last is the worship of the beast, or the worship of the beast and his image. a deceit of the devil, to deny Christ, the only Mediator between God and man, the heavenly High Priest, the continual daily sacrifice and oblation, and set up man, the WICKED ONE, the unclean one, instead of Christ.

Thus the Earth, the whole religious world, as God revealed before, is turned upside down. Their system is the system of Sodom; they pervert the holy, glorious, blessed, joyful doctrine and gladness of God to a vile, filthy, miserable abomination of fear, torment, death and destruction. Therefore they are called, the whole multitude of them, all their sects, streets and divisions, the city of Sodom and Egypt. Sodom, because of their lying perversion of the truth, and Egypt, because the people and chosen of God, His Israel, His first born Son, those who are of God, branches of Christ, who are of the truth and hear His voice, even the truth, are in their midst in fearful bondage, in deep darkness, in dreadful suffering, overcome by the beast, by the doctrine of man, the abomination, groaning in captivity and longing after deliverance. God heareth their cry, the sighing of the prisoner, and he will deliver them.

The great blessing which God will now send to His people who long after blessing, even the righteousness of God.

They talk of changed human nature and their changed hearts, and say they are changed men; they deceive themselves, and the truth is not in them. The man who is under the law can never change nor be changed; whatever he may do or feel, he is still a man under the law, who does not the righteousness of the law, and therefore the curse of the law is over and in and upon him, and he has no peace. Whatever he may undergo or feel, he is not righteous; for a sure law, a something to do, is over him; he does not do it, and he is a transgressor. He cannot believe in Christ while under this law, that is, he cannot have God to do while he will do himself. As sure as that law is, so sure is the curse upon him. The law must first be a lie and God a liar, for such a man to be blessed. It must first be changed and say, "*Blessed is he who doth not fulfil its righteousness,*" before he who is under it can be changed from a cursed into a blessed man. This is the only change which is desirable, this is the change Christ has purchased for us by His death, and this is the change they deny. It is a change from being cursed to being blessed; from being enemies to being sons of God; from being under the law to not being under it; from being unrighteous to being righteous; from being men with corrupt minds to being men in Christ, with the mind of Christ; (as the Holy Ghost saith. "*We have the mind of Christ.*") While under the law we are in sin; he that is under the law, not fulfilling all its righteousness, is not righteous before God, he is not blessed nor justified. He may be of God, longing after righteousness, (and if so, he is blessed, for God in due time will fill him with righteousness, with the blessing he hungers and thirsts after,) but while he is under that law and has all its something to do, he has not got the righteousness, the blessing, which all that are of God long after. To dream of blessing in such a situation, without righteousness, without having God in Christ Jesus, doing

righteousness in and for us, is as if a man in sickness should dream of having health while he still remained in sickness; so is the dream of those who dream of blessing without righteousness, who think of going to heaven, while they remain in hell!

If a man under the law was to do himself all the deeds of the law, yea more righteousness than all men who have lived have ever done, all put together, yet remaining under the law, and not receiving Christ the righteousness of God, he would still be a man under the law, and therefore a cursed man, he could not be righteous before God. For such a man, in such a situation, to think, by his doing something, of going to heaven, that is, to think of being blessed with God, is as if devils, being in hell, should think of being changed, and changing, and going to heaven by their doing something, and being worked upon to do, and by their feeling good, while they were in hell. Whatever they did, or however they said they felt and were changed, they would still be devils in hell. So, whatever a man does or feels, being under the law, yea if he does all the deeds of the law, he is still a man under the law, not doing all its perfect righteousness, therefore not blessed. He cannot deliver himself out of this situation by doing or feeling, he cannot put off the law from him by all feeling and doing, he must receive deliverance, he cannot do something to deliver himself; he must receive Christ to do all for him, and to be blessing and righteousness unto him!—THAT IS, IF GOD IS PLEASED TO SEND HIM. Therefore, when God does send BLESSING to the cursed, they are a hundredfold more cursed who fight against His Blessing, His Christ, even His righteousness!

Therefore, he who in this situation, not having Christ doing all righteousness for him, but pretending to do it himself, says he is changed from being a man under the law to being a man in Christ, from being in the flesh to being in Him, even in the spirit—he is a liar, he is dead and abideth in death. They who are under this law are the world of men, a world which is cursed, which lieth in wickedness, in which all are dead men, dead towards God by the law, in blackness and darkness. Some there are in this the natural condition of all, who are wise, who are taught of God, (for they belong to God,) who hearken to His reproof and correction, who fear God and believe His law, who hunger and thirst after righteousness, whose souls are athirst for God. They are blessed, for they shall be filled with righteousness and Blessing. They are the children of God, whosoever they are, though they groan and travail in pain, being in bondage to corruption. God will now bless them more than for ages past He has blessed His people, His inheritance, for He will give them to enter into His righteousness, and to receive the Blessing, while they are on the earth, a favour which He granted not even to Moses, the servant of the Lord, while he was in the body.

A man can no more come forth out of this death and darkness, he can no more put off this law from him, than he can create heaven and earth, than the dead can raise themselves from their graves, for it is to be raised from the dead. It required the resurrection of Jesus Christ from the dead to raise His people from this death. When God shines upon us with the light of His countenance in the face of Jesus Christ, commanding the light to shine in the darkness, then we see that great light, we believe. Till then we are in the wilderness, in the outer tabernacle, under the law, not entered within the veil; and what the law says, it says to us, even to all who are under it, and we are what it describes all those to be who are under it. For four thousand years God did not give the full glory of this salvation to His people on the earth, and for twelve hundred and sixty

years He has taken it away from His people among the Christians, because of the abomination which has made desolate. But now the time is at hand when this desolation shall be no longer, but He will have mercy upon Zion, *for the time to favour her, yea the set time is come*, and He will gather together His people to give thanks to His holy name, and to triumph in His praise. He will establish in these last days the Mountain of His Holy House and people above the tops of the prond religious mountains of the Earth. He will bless His people, and they shall be blessed in Him, not in themselves, nor in their own ways. But His people shall no more be called by the name which, in this day of the consummation of desolation, they have made the name of an adversary. His people shall be called Christians no longer, to which nation, the foolish nation, God hath said, speaking of this day, "*I will slay Thee, and call my people by another name.*" It is the foolish nation of which Moses spake by the Holy Ghost, the Spirit of Christ and of God, who spake in him. For all that the pious Christians do, and say, and teach, God saw, and knew, and revealed long before, and spake thereof by His prophets, how that by their folly, lies and blasphemy, His people of all nations, His Israel, should be provoked to a holy jealousy and indignation, the jealousy of God against those who despise His love and Blessing, and set at naught His Christ!

While we are men under the law, having to do, we have not the Blessing, even *God with us*, in Jesus Christ His Son whom He hath sent, doing all righteousness for us. To receive Him, is to receive the Blessing, for He is it, the Salvation of God, who fulfilleth all the righteousness of the law in all them that receive Him; they have it not to do, for He doeth it, and the law is fulfilled in them. He is Everlasting righteousness to them that receive Him, and that is Everlasting Blessing; He is righteousness in us, and to us, and over and upon us, and round about us, clothing, filling, covering us with righteousness. They that receive Him to be in them to do the will of God, receive the Blessing, the Salvation of God; but they who set up man, or a pretended good man, an image of man, to do instead of Him, love death and cursing, and refuse the Life and Blessing everlasting! They that do not want to do the will of God, want not Him and care nothing about Him!

CHAPTER XVI.

OF THE NATURE AND CHARACTER OF THEIR HOPE.

- They talk confidently of hoping to go to heaven when they die; they say, "*they are encouraged to hope that they will be saved, that is, blessed when they die!*" Such a hope is both wickedness and folly; for he that is only going to be saved, is only going to believe; to him God is not good now, saving now, but He is only going to be good when he dies. This is not to believe in God, that He is, it is only thinking that He is going to be. But it is written, "*He that cometh to God must believe that He is,*" not that perhaps He is going to be. Going to be saved when we die, is going to believe when we die; for he that believes is saved already while he lives from sin and evil-doing, but he that is not saved now from sin and evil-doing does not believe in God, does not trust in Him to save him by His Christ from

all iniquity. How can they who trust not to God to save them to-day from iniquity, be going to receive His salvation and deliverance from sin to-morrow when they die? Such hope is deceit and wickedness. It is the evil thought of the wicked man who does not fear nor believe the truth of the Law, therefore he does not desire to be delivered from all iniquity to-day while he lives; and it is the thought of wickedness and pride, for he supposes he can be saved when he pleases, and therefore he goes on still in his wickedness, and intends to be saved when he dies!

They seek not to be saved now while they live on the earth from doing all iniquity, but they trust and hope that they are going to be saved when they die! This is folly as well as wickedness, for it is the folly of looking for an effect without a cause, even of looking for blessing without righteousness. There is no Blessing, that is salvation, without righteousness, such is the immutable law of God, which cannot be broken. Therefore for a man to say he hopes he is going to be saved, that is blessed, when he dies, is the same as saying he hopes he is going to be righteous and do righteousness when he dies! for none but the righteous are or can be blessed! It is great folly, deceit and lying, for a man who does not long after righteousness now while he lives, who does not desire to do the will of God now, to flatter himself with the idea that he will do it and be blessed to-morrow when he dies. It is impossible for any one to be saved when he dies, who does not seek and long after present deliverance from all evil-doing now while he lives; he does not desire to be saved at all, who does not desire now to be saved from all evil-doing. For deliverance from evil-doing is salvation, and it cannot be when we die, IT MUST BE NOW WHILE WE LIVE, OR NOT AT ALL!

The hope of him who expects to be saved when he dies, who longeth not after deliverance from sin and all evil-doing while he lives, not desiring the true righteousness which God requires, even truth in the inward parts, is the *expectation of the wicked*, which God hath said "*shall perish forever.*" It is the expectation of those who expect happiness or blessing without righteousness. All men have such a vain hope which they build upon all sorts of causes, but they who are wise, who are of God, the sons of God in Christ Jesus His Son, long after righteousness, even the only true righteousness which is from God, and they only will be blessed, because there is no Blessing without the true righteousness, and they who hunger and thirst after it shall be filled with it!

They who hope to obtain happiness or blessing, (or to go to heaven) without the righteousness of the Law of God, do not believe that there is a righteous God, and a righteous Law!

Their hope is not for righteousness, and therefore it is the hope of wickedness. Their hope is for their own advancement and glory hereafter, not for righteousness. They hope that because they are pious as they call it, and do a few little things now and then and go to church on Sundays, therefore they will obtain everlasting blessing and glory, that is, as they speak, that they will go to heaven when they die! This is no Hope in God! this is no hungering and thirsting after righteousness from God! on the contrary, it is the vain delusion of thinking that they have already got righteousness from themselves, enough for heaven, and that therefore they are going to go there! Their hope is to attain the effects of Everlasting righteousness, even Everlasting Blessing, without having the righteousness itself, the work and gift of God, even his Christ, but because they have an Experience or what they call piety! Such a hope, because

they do pious deeds, is a vain hope; for if they do all the righteous deeds of the law of righteousness it would be a vain hope to go to heaven therefor, because it would not be righteousness before God, such as is alone good for heaven!

But they say they hope to go to heaven, that is, to have Everlasting Blessing, because God is merciful! and they hope He will be merciful to them because they are sincerely pious! This is the greatest wickedness and delusion of all! It is to suppose God will be influenced and moved by something which wicked men do, to break His Law and give Everlasting Blessing to the unrighteous who are under the law, and who do not obey but transgress it! And inasmuch as God hath sent His only-begotten Son into the world to save them that receive Him, by doing righteousness for them, and making them righteous in Him, therefore to suppose God is going to be merciful to us because we are pious and do a few things, is to suppose God is going to be merciful to those who despise His Mercy, and who will not receive His Salvation, even His Son whom he hath sent to be and to do righteousness for all that receive Him. Herein is the Mercy of God by Jesus Christ, not that He violates the Law by clearing the guilty, but that He saves by giving us righteousness and clothing us with righteousness by Him, He doing it all in and for us; and they despise this Great Mercy, this Great Salvation, they will not receive Him to do all righteousness, they will do a little something themselves, and then they say they hope God will be merciful to them, who despise His Mercy and reject it! They do not fulfil the righteousness of the law; they refuse Him whom God hath sent to fulfil it; they remain under the law, guilty by the law; and yet they say they hope God will be merciful to them, and clear the guilty, and violate His Law, because they do a few things called piety! They feel an Experience and look pious on Sundays, and therefore they are encouraged to hope that God will break His law for the sake of the little they do and feel, and be merciful to them who mock at His righteousness and Gift of Mercy by Jesus Christ! He will give Everlasting Blessing to them who have not Righteousness by the Law, and who refuse the Gift of Everlasting righteousness by Jesus Christ! Yea, He who gives Everlasting Life, righteousness and Blessing for nothing to the poor and needy, will sell it all to them for a little piety!

Thus their hope is not for righteousness from God, not for His Gift, not for His Mercy, not for His Salvation, to be made righteous by Him, but their hope is to receive great things from God when they die, for some little things which come from themselves! It is the Hope of wickedness! When the hope that is in us is not the hope and longing after the gift of righteousness from God, even present righteousness and deliverance from all sin and evil-doing while we live here on the earth, it is the hope of the wicked and of wickedness! For they that are of God hope now while they live to be saved and delivered by the right hand of God, every day of their lives, from doing evil and from all unrighteousness; but the wicked hope not and care not for righteousness, even to do mercy and justice to all men at all times, yet they hope for enjoyment and happiness! It is folly and wickedness to hope for Blessing or happiness without righteousness! It is to suppose that there is no law of God, no truth, no justice, no virtue, no curse inevitable upon all evil-doing, no God who loveth righteousness and hateth wrong-doing, who certainly will recompense! It is vainly to suppose and dream that we are going to be happy and blessed any how, whatever we are, whatever we do, however we act! Such is the vain and foolish imagination of those who look for blessing, peace, or happiness without righteousness! A man

might as well expect to reap wheat or barley by sowing wind or salt, as expect to have Blessing or happiness without righteousness. They expect they are going to go to heaven because they feel, or go to church, or perform a few performances, while they live as men, doing iniquity! Thus they imagine there is no Law inflicting a sure curse upon all unrighteousness and wrong-doing, and in so imagining, they suppose that there is no God! Such is the vain Hope of the pious Christians! they expect to have the Everlasting Blessing when they die, without any righteousness from God or even from man, merely because they feel so religiously and sweetly! they are drunk with whoredoms! He who imagines he can ever have peace or happiness now or at any time, in earth or in heaven, without righteousness, and the righteousness which God requires by His Law, does not believe the truth of the Word and Law of God! yea does not believe that there is a righteous God and a righteous Law! They are of God who hunger and thirst after righteousness, and they are blessed, for they shall be filled; but they who desire not to do the Will of God can never know Christ and His doctrine. For He hath said, "*if any man will do the will of God, he shall know,*" but he that desireth not righteousness, who desireth not to do the will of God, he can never know! Blessing is far from the wicked, from them who do not the will of God, mercy, judgment and truth; they are cursed while they live, with all their piety, much more, when the day of pride and delusion is at an end, they will be cursed when they die!

They confess, out of their own mouths, that they are departed from the truth, by their vain talk of going to be blessed when they die!

Their doctrine and belief is all prospective and future, all is going to be; they are only going to be saved when they die, that is, they are only going to be righteous when they die, for the righteous are blessed that is saved now, and not merely going to be blessed and saved at a future time. Hereby they confess that they have departed from the truth of God and His law of righteousness, when they confess that they are not blessed and saved, but are only perhaps going to be; hereby they confess that they do not believe, for he that believes is righteous and doeth righteousness and is blessed, that is saved, according to his faith. If they believed and had the Son, they would have life and righteousness, they would do righteousness, He dwelling in them, that is, by faith receiving Him to do it for them, and they would be blessed. They would be blessed now, because they would be delivered now, by His mighty power, from evil works, which are condemnation and death, now and forever, to all who do them. Thus it is that He delivers them that trust in Him from death and condemnation, even by saving them from their sins; for it is sin which is death and condemnation to all who commit sin. By saying *they trust, they hope they are going to be blessed when they die*, they confess that they are in condemnation and death while they live, and that they do not believe.

It is madness and folly for condemned and wretched people, who scorn deliverance from condemnation, who despise the Christ, the salvation of God, who deliver not themselves from condemnation by fulfilling the righteousness of the law themselves, and who scorn to receive Christ to deliver them, by doing all its righteousness in them and for them—it is madness and folly for such people, who despise BLESSING AND SALVATION, to talk of going to be blessed and saved when they die. For such persons to build their hopes on piety, and feeling deeply and sensibly, and going to church on Sundays, and all their other vain show and silly practices of piety, is a strong delusion

of the devil, for there is no hope but in righteousness; heaven and earth will pass away before this truth can pass away. Piety saves them not from the curse now, and how will it save them from the everlasting curse when they die? They confess it does not save them from the curse now, for they say they are not saved, they are only going to be saved. They say they suffer, (that is, they feel, as they speak,) the curse now, they feel what hell-deserving sinners they are. Thus then they are not blessed now, with all their piety; how then can it bless them when they die?

Their doctrine is deceit and wickedness. We are not going to be righteous and going to be blessed, that is, going to go to heaven; we are righteous now and blessed now, departing from all iniquity by the power of God, according as we trust in Him, or else we are under wrath and in death by the law, now already, because of iniquity, and are cursed, and in condemnation. These things are present realities, not future dreams and uncertainties, as they wickedly teach and imagine, destroying men. For men are destroyed, whosoever they are, when they are led to forget the law, to forget to do right, and think they can do wrong, and have peace or happiness! The least righteousness has its corresponding blessing; but when we receive HIM, to be in us and reign over us, who is EVERLASTING RIGHTEOUSNESS, then we have the EVERLASTING BLESSING.

How they have confounded and confused all things, confounding the law of God with the judgment of the great Day of Judgment.

As in their evil system there is no present blessing and salvation, but it is all only perhaps going to be when they die, so also there is no present death and condemnation, but it is all going to be, all is to them a lie and a dream; there is nothing real now but this world, and its hopes and prospects; all other things are only perhaps going to be. As they teach that there is no present righteousness and no present blessing, but they are going to be righteous and going to be blessed when they die, so they teach that men are only going to be damned when they die, there is no present condemnation and curse; the wages of sin is not death, but is only perhaps going to be.

In all things they are departed from the truth of God, building up their own system and inventions—in all things they are turned upside down, and have confounded all things. They have confounded the Law of God and the judgment of the great day, they have cast down the law of God, the law of right upon the earth, and have postponed it, with its curse and condemnation, to the day of judgment. Men need not fear to do evil now, they may do as they list now, for there is no law, no curse and condemnation, sure and inevitable now, it is only going to be at a future time, at the day of judgment! And even then, if men please, there is not going to be any condemnation at all, for if they will only please to be pious and go to church on Sundays, then they will go to heaven. Salvation and blessing is entirely future and remote in their evil doctrine, and so also is condemnation; for men are only perhaps going to be condemned, that is damned, when they die, provided they are not pious. Therefore men naturally conclude that as they are only going to be condemned when they die, they are only going to be wicked men when they die, and so they are not wicked men now, whatever they do! For as they are only going to be condemned and cursed when they die, there is only going to be a law of God when they die! Thus they deceive and destroy men. He that transgresseth the law of God, the law of right, doing evil to his neighbour, is cursed and condemned, that is damned now, the curse is already upon him. It is destroying men to lead them to imagine

by vain, deceiving words, that they are only perhaps going to be condemned and cursed when they die; for he that is only perhaps going to be cursed, is only perhaps going to be a transgressor. And they effectually act according to their doctrine, that there is no righteousness, no blessing, no wickedness, and no death and cursing now upon them that do wickedness, it is only perhaps going to be hereafter, at a remote and future time, which every man takes for himself to be never. Therefore men are persuaded in their hearts that it does not much matter what they do now, for they are going to be righteous, that is they are going to be saved and blessed when they die, and they are not what they are, viz., men and transgressors now, and condemned now and cursed by the law, according to what they do—but they are only perhaps going to be when they die! This persuasion, this awful delusion, has taken deep root in the earth, (the religious world.) Men feel, (it is a very feeling religion,) that they need not care for any thing, for they may be pious when they please, and they think it follows, of course, that it will be all right then; they can be happy and blessed if they please without doing right, that is, righteousness, and without believing in God to give them righteousness. Their doctrine is a cursed doctrine, for it bringeth cursing, bitterness and woe!

They deceive men as to their true condition, and destroy them; causing that they fear not the law of God, on which all their measure of happiness, as men, entirely depends.

Men are now, here in this world, wicked men, for there is a law upon them from God, working in them, to do no evil, and they do evil, and “*the whole world lieth in wickedness.*” The truth, the curse, the certainty of God’s righteous law against all unrighteousness, its terrible damnation upon men in their consciences, according as they do evil, the misery of men by the condemnation of this law, burning like a fire within them, is most manifest. The curse of the law pursues us for wrong-doing, like a devouring fire, wherever we go, wherever we may hide, it is a mountain upon our consciences, burning with fire. *There is no peace, saith my God, to the wicked!* The Earth, the religious world, the Pious Christians of this day, the very people who profess to know God, and to teach and follow His holy truth and doctrine, having departed from God and forsaken the truth, following the wisdom of men, deceive and destroy men by their false doctrines, telling them in all their wretchedness and suffering, while the death, the curse, the damnation of the law is upon them, gnawing secretly at their hearts and burning in their consciences like a consuming fire, that they, being already condemned, that is damned, are only perhaps going at some future time to be condemned, that is hereafter, when they die: and they are not, even then, going to be damned at all, provided they will only listen to their wickedness and become pious, taking the mark of their piety and some one of their names, or religious denominations.

Men are condemned, that is damned, already; they are not perhaps going to be when they die. He that believeth not that Jesus is the Christ, the Deliverer, who delivereth from sin and condemnation, doing righteousness for all that believe,—he who receiveth not Him, the salvation of God, and is not saved now by Him from sin and iniquity, is condemned now, that is damned, and in death and damnation by the law of God now already. All are by nature in this condemnation, more or less, under the law. When the day comes in which men will receive recompense according to their several deeds and actions, it will not be that then first they are going to be condemned, that is damned, for they are that already, according to their

conduct, and the death, the curse of the law is upon them already, and covers them. That day will be the day of wrath, of payment and recompense, when the just sentence of the law will be executed upon every condemned man, condemned by his own conscience, according to his several deeds done in the body contrary to right, that is, contrary to the law of God, which is the only right, without which there would be neither right nor wrong.

The condition of the World.

The whole world lieth in wickedness, and is in death and cursing because of evil-doing; and we might as well hope and trust that the whole world was going to do righteousness and going to be saved, at that day when sudden destruction cometh upon it unawares, as to hope and trust that any one of us in this world who doeth evil, and is not saved from unrighteousness and iniquity by the Christ, the power of God, while he lives, is going to be righteous and going to be saved when he dies and goes to judgment. In this world of darkness and death, where men are evil, and act falsely and deceitfully, and are condemned already, and are in torment and cursing, having their reward in themselves, suffering the bitterness of death and its sting, by the law which condemns them in their consciences; who, while they say there is no law, are in burning, and as it were in flames by its fire, in this world of sin and misery, these are those, wicked among the wicked, enemies among enemies, cursed among the cursed, men among men, on whom God will have mercy, plucking them out of the fire. He does this by causing them to hear His word, which He sends to heal them. He causeth them by His power to receive and hearken to His instruction. He turneth them and they are turned. They hear His voice, for they are of God, His Israel, His people, whom he hath created for His glory. They know not His mercy and love while they are condemned with the world, by the law which is over them, and over all who do iniquity. They know not love, they only know condemnation, while they are in condemnation, being condemned in their consciences, and under wrath because of sin. They are not blessed, they are not saved. God hath compassion upon them and loveth them, though they are enemies, and in sin and death. He loveth them, and searcheth them out, and findeth them, and sendeth His salvation, His Son Jesus Christ, His Word, to bless them, by turning them away from their iniquities, for that is the curse, even unrighteousness, even sin. They turn to Him, for he it is who turneth them; they repent towards God, for He it is who giveth repentance unto Israel and remission of sins. They cry unto God, for they are of God, a chosen seed, the members of Christ, branches of Him, though dead and withered by sin. When they are translated from the kingdom of Satan to the kingdom of God, from doing unrighteousness to doing righteousness by Jesus Christ, then only having life in Him, they know and believe the grace and mercy of God, after which they have been longing and crying out for it! They are not under wrath any more, but under grace; they taste and see that the Lord is good. They live, but they live by faith, receiving all from God. They do nothing for God, but God who loveth them, doeth all for them. While they are under the law they are in death and in enmity, for they are in the flesh and in sin, not fulfilling the righteousness of the law, because they do not receive God by Jesus Christ, to fulfil it all for them, dwelling in them. In this condition, like the saints and apostles before Christ arose from the dead and was glorified, they may believe and hope in the blood of atonement, which cleanseth from all sin, but they only have momentary life and righteousness, not everlasting righteousness and salvation; for being under the law,

and having something to do, they are continually doing something which brings them into condemnation again. They have not yet received the blessing, the righteousness which cometh down from heaven, which is more than blood-shedding, after which the saints of old waited, and longed for this salvation of God, with earnest longing, which is Jesus, the Christ and salvation of God. They receive, God giveth, they believe; and the spirit of Christ and of God being in them, doing all righteousness in them, fulfilling the righteousness of the law in them, they depart from iniquity, they depart no more from God, and are blessed, according to the promise and everlasting covenant of God.

This covenant God confirmed with many, after He was risen from the dead and glorified. Then He, the Bridegroom, was with and in His people on the earth, doing righteousness, and they were a righteous people. He confirmed this covenant with many for a week of seven hundred years, till the Christian abomination of a beast, to do righteousness instead of Christ, was set up in the midst of the week, and He, the Sacrifice and Oblation, was, at the end of the week, altogether taken out of the way. Since then, it has been a desolation of twelve hundred and sixty years, till this day the consummation of desolation.

Their doctrine is licentiousness and lasciviousness.

The doctrine they preach and teach is dreadful wickedness, it is licentiousness and lasciviousness so artfully and deceitfully disguised under the name and solemn look of being pious, that they themselves first, and all others after them, are completely deceived thereby. They lead men to imagine that they are only perhaps going to be damned, by telling them that if they do not join them and become pious, then they will certainly be damned. Hence men suppose that they are in a pretty tolerable situation now, whatever iniquity they do, that they are not in death now, they are not under the curse now, they are not what they are, condemned and wretched men because of sin, but they are only perhaps and perchance going to be damned hereafter when they die, if they do not turn pious! Then they feel and persuade themselves that they need not fear being damned hereafter at all, for they have only got to take the trouble to be very pious, or merely to be piously disposed, and go to church on Sundays, and then living and dying in the depths of cursing bitterness and damnation, the damned will not be damned at all. Thus do they deceive and destroy men: it is a most evil and damnable doctrine. It is the doctrine that there is no law of God now, there is no God now, there are no wages of sin now, there is no death and sorrow and curse now, but all is only perhaps and probably hereafter going to be! It is this doctrine virtually, in all truth, and force, and power, and as much as it could be, though not verbally confessed by them! Their deceit is such that they take good care to hide and conceal the truth and force of their own doctrines by vain words and pious protestations, so that while they teach and love the doctrines of the devil, they deny it all, and show written formulas and creeds quite different, and protest they do not teach and believe the things which they teach and believe and insist upon, opposing the truth. For they are not honest even to themselves, even in lying, but lie deceitfully and deny their own lies.

They destroy men by their doctrines, for men are wretched and miserable, more or less cursed, exactly in proportion as they fear or fear not the law of truth and rectitude, the law of God, and as they do or as they do not evil. They plunge men, by their vain teaching, in folly, pride and self-conceit, in evil, in recklessness, in cursing, and

in destruction, far greater than would otherwise be upon them, if fearing the Law of God they heeded their ways more. They make them suppose and infer that the Law of God and its wrath and sure curse is not in, and over, and upon them now, it is only perhaps going to be! Therefore they have present respite and impunity for their evil deeds, and may do as they please, for they are only perhaps hereafter going to be damned, at a future time, which to all of us naturally is never to come!

Thus they lead the wicked man who doeth wickedness, to believe that he is not a wicked man yet, nor a cursed man yet, and the wrath and curse of God's law is not over and upon him yet, but it is only perhaps going to be hereafter when he dies. Therefore he thinks he is a sort of neutral man now, and if he only pleases to do a little piety now and then, just enough to go to heaven, and approve certain doctrines, then he who is evil and only evil, and that, not now and then, but continually,—he will undoubtedly go to heaven! Thus men are deceived, and encouraged, and hardened in iniquity, and are destroyed, being plunged in greater iniquity, for they think they are safe now, they are only going perhaps to be damned when they die! But as they are taught to believe by their damnable doctrine that it is in their own power to become righteous men and go to heaven, if they will only do something, therefore they have no need of God either for hope or for fear! Not for hope! for what is there to hope from God when a man, if he pleases, can by his doing a little something and being pious, or hopefully pious, lift himself up out of hell to heaven? And there is no need of fear, for why should a man fear God when he imagines that for something he intends doing at some future time, there is not going to be any judgment nor condemnation at all for him! It is a terrible religion which they teach! they destroy men!

Thus by their most deceitful and most abominable doctrines, they deceive and destroy men, overthrowing all the Law of God; for men believing their lies fear not God, and are destroyed by their own wilfulness, caring for nothing. Hence it is that in this day the earth is covered with violence and crime, and men are let loose like the brute beasts, with no law which they fear, and no control nor guide but their own selfishness and instinct. All is darkness and destruction, the Sun and the Moon give not their light, the stars are fallen from heaven, the powers of heaven are shaken by the audacity of their blasphemy! darkness covers the earth and gross darkness the people, and the earth, where their damnable doctrines and crouching cunning power extends, is a scene of wilfulness, recklessness, suicide, misery, lust, murder, dishonesty and crime. It is a consummation of the desolation of abomination; it is the Time of which the Lord spoke, of which all the Prophets have written, which Time, as the Lord God liveth who created heaven and all that therein is, and the earth and all that therein is, and the sea and all that is therein, shall be no longer!

They need not fear to do evil, and they do it without fear.

Thus have they killed, slain, and overthrown the Law of God by their doctrine, even the Moon which giveth light in this dark night. It is all nothing at all, it is only perhaps going to be. Thus they have slain and cast down the Gospel of God the Sun of light and righteousness which enlightens them that are of the day and not of the night, who receive God by Jesus Christ to do all things for them. Instead of the Power of God to do by His Gospel, they set up evil man themselves, a beast, or their imaginary altered selves, an image of the beast,

to do righteousness and work salvation, instead of Christ. They have slain them both. Their doctrine is the most atrocious wickedness with the most consummate deceit and guile of vain words. They totally abstract themselves from God's Law and His fear and reproof, and are abandoned to the self-will and wantonness of their own ways and wisdom, walking in a proud and vain show of insolent piety! They need not be saved now, that is, be doers of righteousness now, for they are going to be saved when they die and go to be judged. They need not fear and hearken to reproof now, and receive instruction now, for there is nothing to fear now, they are only perhaps going to be damned hereafter at some remote uncertain time, and as of course they are going to be very pious, therefore of course they are not going to be damned at all, nor give any account for their misdeeds.

Thus there is no law over them at which they tremble, there is no truth to them in the Word of God, it is all for other men, who are not regenerate and pious men as they are! who do not feel, and sing, and go to church as they do! Their doctrine is licentiousness and lasciviousness, though it appears so good and admirable to themselves and is wondered at by men. (For, as the Lord hath shown, they whose names are not written in the book of life wonder after the beast, admiring the wonderful attainments of the pious man, and look upon his piety and pious appearance and personal holiness with awful admiration.)

Such is the all-deceivableness of their unrighteousness! And how or why should men fear God and fear to do evil who believe that whatever they do it is all right, who, if they do a little something and feel that they are sinners, are going to heaven! Therefore they need not do righteousness now while they live, and they do not do it, and they need not fear to do evil, and they do it without fear!

The character of the righteousness of those who scoff at God's righteousness.

Thus by their doctrine they destroy men, and induce a man to go on still in his wickedness, deceiving his soul with the promise of future salvation, while he lives a life of misery, bitterness and cursing. He who does evil to his neighbour and is a partaker with the thief and adulterer, who sitteth and speaketh against his brother, his own flesh and blood, backbiting with his tongue, says in his evil heart, "*when I do good, when I become very pious, I shall be saved of course, I shall go to heaven of course, for then God is going to be good and gracious to me.*" Thus in his pride he is not only going to make himself good when he pleases, but he is going to make God good too! For when he is good, then God is going to be good! Such is the abomination of the Christian doctrine of denying God and His Salvation, and of being saved on the condition of man's doing, even by man's salvation! Nay they have in this day arrived to such a pitch of audacity, insolence and wickedness, in totally casting aside God's commandments and His Law of righteous-doing, that they boldly and confidently teach that God is going to be good and they are going to heaven, not if they do any thing good whatever, but if they only feel good dispositions as they call their wicked sensations, if they will only feel piously disposed, and feel that they would like to be pious! And these people who are thus going to heaven, as they insanely dream, without righteousness either from God or from man, without righteousness from any quarter at all,—without having God to do it for them, (at which they laugh,) and without even attempting to do it themselves,—who are going to go there by a mere feeling and a mere sensation—

these people who do nothing and for whom nothing is done, who have overthrown the law and the Gospel, both the obligation to do all righteousness and the Power by which it is done—these are the people who cry out with rage and fury and gnash with their teeth, lifting up their hands and eyes with pious horror towards heaven, or else laughing with proud scorn at the doctrine of God, the Righteousness, the Christ of God! These are they who scoff at God's doing all righteousness for His people, in the inward parts, in deed and in truth, by His Son Jesus Christ, so that they having God with them doing it for them, have it not to do themselves, believing in God, standing still beholding the Salvation of God! They call their atrocious wickedness faith and religion! and the very Righteousness of God, which is by faith, they call wickedness!

What is truly marvellous and wonderful is the all-deceivableness of unrighteousness with which they talk deceitfully of the Love of God, His Grace, His goodness and His mercy! They do this deceit by first laying the foundation of man, and something first done by man, and then keeping this in mind as the beginning, the first and chief thing, and that God comes next, they will talk sweetly for hours together and preach and write sweet pious books and hymns about the "*dear Redeemer*," and the goodness of God, and the wonderful grace and salvation which is to follow after man's piety and doing! Thus they deceive themselves and others, and appear to believe in God, as they do, *after themselves*! According as it suits them, and to deceive and make proselytes, they will often, with great cunning, keep entirely out of view the foundation man, the beast, on which they build, and deny that they believe in it, intending to build it up when they can. Their faith, their hope, their wicked belief, that God is only good and only saveth when evil man does good, is pious, and does his something, is deceit and wickedness! It is saying, not openly, but worse,—saying deceitfully and cunningly, with all the subtlety of Satan, so as to appear not to say it,—that God is not! He is not good! It is Atheism! And Satan hath so blinded their eyes and hardened their hearis, that they call their Atheism, with its evil fruits, evangelical piety, vital godliness, and experimental religion!

Their hope is not for righteousness, therefore they are infidels, for they that hope not for righteousness from God, believe not in Him, and they that want not righteousness, do not want to know God!

They do not hope for righteousness as the saints of old did, longing after Christ to come down from heaven to be in them, everlasting righteousness, doing the will of God in them. They laugh at the true faith, they have set up a different doctrine and faith, they scoff at God's doing righteousness; they have no idea and no desire of becoming religious, that is doers of righteousness, fulfilling the righteousness of the law, and departing from all iniquity, by the Christ of God! They have made up their minds that such a thing as righteousness is ridiculous and impossible, and the very idea of it is almost laughable to them. No wonder it is impossible in their eyes, because they do not believe in the God of Jacob to do righteousness. It is impossible and a delusion to expect righteousness from the God they worship, even man, and they know it. Therefore righteousness, without which there is no heaven nor blessing, is an utter chimera to them, and they doubt its very existence; for it is not in the beast they trust and look to to do it, and they hope for it from no where else; for to expect it from God and to look to Him for it, as the saints of old did, is ridiculous to them; they have no God to whom they look for it; (this is downright infidelity; and these infidels, scoffers at God's doing

righteousness, grunt and groan and feel, and then actually believe that they are believers!) The saints of God of old among the Jews were not so; they believed in God to do, in His power to do, in His love to do; they looked to Him to do; they believed not in the Christian doctrine of man; they said, "*Ye have no need to fight in this battle; the battle is not yours but God's; stand still and behold the salvation of God with you, O house of Judah and Jerusalem!*" They did not mock at God and His power to do; at His doing, His salvation, His Christ, as the Christians mock. And why not? Because they did not laugh at the law, and think it was a lie, and that righteousness was a folly, and need not be done! They looked to God for righteousness, to be justified, that is, to be righteous before God by His Christ! They did not say they could go to heaven by doing the best they could; they did not flatly deny the Word and say, "*In thy sight we shall go to heaven, (that is, be justified,) by piety.*" They looked to God for righteousness; it was no chimera to them, because they believed, and God was not a chimera to them. They waited for Christ, who should come and dwell in them, and be the righteousness of God in them, and they saw Him afar off, and in Him they are now blessed, and in heaven. HE, even this RIGHTEOUSNESS, which is a folly to the Christians, was their hope! The Christians have no hope, for they hope not in God to do righteousness for them, by sending His son, Jesus the Christ, to be in them, and do it for them. They have given up all thought of becoming doers of righteousness, from long experience of the truth that all man's pretences to it is a cheat; therefore being disappointed in this their God and their whole hope, they have no idea of righteousness at all, and believe it to be impossible, because they look not to God, and trust not in His SALVATION.

Not only they do not look to God for righteousness, but they deny altogether that He does it and gives it by His Christ, laughing in their pride to think that they should not do it, but that God does it for them that believe! Their only HOPE, therefore, is in man, in his power, ability and will, and not expecting the truth and righteousness of the law from this talent of lead, (knowing it is a beast they trust in, yet trusting in him,) not being able to lift him up very high towards heaven, they sit down satisfied with supposing that they lift him up a little bit, half way or so, by getting what they can out of him, and that they are quite sure is enough; it is all that can be hoped for, and so he, the pious beast, will go to heaven for that! Thus they have made a law, that a man may do the best he can, (that is, in fact, as much as he pleases,) and he shall go to heaven, he shall dwell with God forever, he shall have everlasting blessing and glory! This false, lying law, this sham righteousness, half righteousness, doing the best they can, very sincerely, and going to heaven for it, they call piety, and it is instead of the law of righteousness. Thus they care not, they hope not for true righteousness, the righteousness of the law, and they are infidels; for they that hope not for righteousness from God, even His righteousness, that which He requires, which only is righteousness, do not believe in God. Without this righteousness no one can know God, and they that thirst not after it, do not want to know God!

Their hope is fear, their religion is torment, they are tormented before their time.

What they call hope is fear, not hope, as what they call life is death. They are afraid, the terror of guilt is upon them, they are utterly consumed with terrors, and they call their fear and terror "*being pious and religious*;" they believe that if they are sincerely fearful and full of

fears, they are then sincerely pious. They imagine that they will escape, of course, the judgment which they fear, if they fear it.

Thus they think that when the wicked are afraid of damnation, it is being pious, and then being pious, they, the wicked, will go to heaven. When they are sure that their just terror is sincere and true, they are convinced that they are true and their hope and system is true. Thus their religion is the fear and terror of the cursed, not the joy and gladness of the blessed, because it is to feel fear and guilt and not to do righteousness. Not being saved from iniquity, they do not rejoice in Salvation and Blessing; but being servants of unrighteousness and doing iniquity as men, they fear and tremble (as well they may) and call their fear piety and religion. As their hope and confidence is in their feeling condemnation and conviction for sin, the certainty of their hope depends upon the truth and sincerity of their feeling. They are doubtful (as well they may be) of the truth of their feelings, and when they believe they are true, they are happy, their title is clear, **THEY ARE ENCOURAGED TO HOPE** that very probably they will go to heaven when they die. They never doubt, for a moment, the lying foundation of their whole system, viz: that if the damned feel damned they will go to heaven; all they fear and doubt is whether they really feel bad enough and deeply enough, and if they do, then, they feel sure they are going to heaven. Therefore all their anxiety is to know if they feel truly and sincerely and deeply and sensibly: therefore all their religious occupation is to watch and note and tell and relate and work up and exaggerate their feelings. Well may they suffer all this anxiety and torment to know if the delusion of their feelings is sincere and true; but he who by the faith of Jesus Christ doeth righteousness, requires no proof for himself or others that doing right is right and cannot be wrong. Thus fear and terror and the pit and iniquity and death and hell, the more real and true and terrible they are upon their guilty consciences, and the more truly they feel, that is, suffer them, are so much the surer pledges and guarantees to them, of heaven and Blessing, so completely God hath turned them upside down. Thus hath God righteously recompensed them that forsake his law, who go after their own piety, and Sunday-keeping, and what they call good, instead of giving heed to His commandments, to what **HE** calls good, and what **HE** requires, viz: to do right and righteousness to all men continually, whosoever they be, and to do no evil.

To feel and suffer the death and condemnation of the law for sin, is glorious in their eyes, it is bliss and joy and eminent piety. They are shocked and displeased to see others not in the same condemnation as themselves, to see them laughing and merry, alive without the law, not yet conscious of sin nor wounded nor killed by the terrible condemnation of the law: a sword which pierces to the joints and marrow. They labour therefore to kill them, to make them full of fear and guilt, conscious of sin like themselves, and if they can do it, they think they have converted them. (One great Sect of them as the Lord revealed does not kill men, but first stings and then puffs up and huffifies them, causing them to shout "*glory, glory!*" counterfeiting the joys of the saints; the others kill them and require them to remain dead and killed, always groaning for being hell-deserving sinners.) For the knowledge of sin which is death, they call life, and to go down into the grave and the pit, slain by the wrath and terror of the law, feeling sin, is to be converted! to be raised from the dead! to be born again! so literally are they turned upside down!

Such is their conversion! such is their new birth! a damnable conversion! a deadly birth! not to be turned from the error of our ways—not to be raised from sin and death into life and righteousness,—depart-

ing from all iniquity, rejoicing evermore in righteousness and Blessing; but to be condemned, to be and to feel damned, to suffer and feel wrath and the curse. In this death they rejoice and glory, they have made a covenant with hell and the grave, they call it "*The glorious gospel*" calling every thing upside down and falsely.

They hope because they fear, they rejoice because they are tormented; their religion is torment, they are tormented before their time; for in due time all will fear, all will tremble, all will have convictions of sin and will feel, and deeply and sensibly too, that they have sinned,—whosoever they are that do iniquity, whether now they know the law or know it not, whether now they fear or fear not, whether now they do many things or do them not in their fear. The righteous shall be glad and rejoice before God, yea they shall be merry and joyful, but they whosoever they are who despise His Gift and Blessing and refuse His great Salvation shall perish in their own destructions; for whosoever receiveth Him whom God hath sent shall be blessed, but they that receive Him not to be righteousness unto them, shall be for ever as they already are,—condemned, that is damned.

*Their Hope is a delusion and a drunken Excitement.
What the True Experience is.*

They work up their feelings and then believe that they are believers. Now they are greatly elated with the swelling hope and expectation that they are going to be saved, they are going to heaven when they die, God is going to be very good, all is going to be as they wish, and all because they feel that they are sinners. Their suffering (which they call feeling) is the EVIDENCE of all, it first makes them regenerate men, and then it is an Evidence that they are! They are filled with joy at contemplating the EVIDENCE and sing and mourn and react upon themselves till they feel deeper and deeper, and then are sure that all this accumulation of feeling is faith and hope in God. Now they are confident that they are going to be very happy at a future time, because they feel such feelings. Their joy and confidence from what they feel they are, and are going to be, is excitement and drunkenness, it is not Hope in God. To expect and hope great and happy things for ourselves, is to expect and hope great and happy things for ourselves, it is nothing more. They expect great things for themselves when their feelings are worked up and excited; it is spiritual drunkenness, a delusion and excitement of the vain, fleshly mind, produced by imbibing the exciting drink of lies and false doctrine, puffing them up and making them believe they are something,—something great which others are not. It is the wine of Sodom, the sweet wine of self flattery and self exaltation. It is whoredom, also, as well as drunkenness. They cover themselves with a covering of their own works, and paint their faces with solemn piety, and think how nice and pretty they have made themselves in the sight of God! how sweet and pleasing they are to Him, because they have been to Church on Sunday and heard a funny sermon, a long prayer, and sweet singing, and have felt pious, very, indeed. They think they please God, for they greatly please themselves; they think they are doing wonders for God, that they are very winning in their pious ways, and are, no doubt, going to heaven when they die, if they only keep on in all this whoredom and abomination, with perfect sincerity and wickedness. It is the deceit of Satan, a deceived heart hath turned them aside from the truth and sober-mindedness of the law of righteous conduct and behaviour.

There is no peace nor stability in all this drunkenness, no more than there is in the common drunkard. While the wine is in him he is as

happy as a king, and so are they, when their feelings are excited. It would be vain to tell the drunkard while revelling in his joys, that his joy is a delusion, and the forerunner of great sorrow. It would be a lie to him, for his elevation is real; so it is utterly in vain to teach them, for their feelings, their elevation is real. The drunkard would rather die than give up his drink, and so would they, for their feelings make them feel so happy.

Therefore they will no more hear and hearken to God and His Word, than the drunken man, while reeling to and fro, will hearken to instruction. The feelings of the drunken beggar are real and genuine, he feels when the wine is in him as rich as a king, he feels it deeply and sensibly too, and he shouts for joy; his Experience is genuine and undoubted, but it is nothing more than what it is, a momentary ecstasy and delight, real while it lasts, but founded in drunkenness. So their feelings of excitement, the exaltation and joy which fills them is real, but it is nothing more than what it is, a vain confidence and joy, it is not faith and trust in God. Joy, whether true or false, whether springing from the wine of falsehood and lies, or the new wine of the kingdom, is not faith. The true Joy in the Lord and the Hope in God which is founded on faith in God and confidence in Him and His Word and Promise, (not upon what man has done or has felt) is not Faith in God, it is what it is, viz: Joy and confidence in God, which is real, and not a delusion, which they have, who put their trust in Him.

What true Experience is. It is an Experience and proof of what God has done, it is not a feeling of what man has felt! They who believe, wait patiently upon God to do all things for them. Faith worketh this patience; they endure, seeing Him who is invisible; and He delivereth them that wait upon Him trusting to Him; then they experience, they prove in very deed and fact how He indeed delivereth! Thus patience worketh experience, and then having now experienced in dangers and distresses how He truly delivereth, having found that it is indeed certain and sure that He delivereth all them that wait upon Him,—this Experience and proof of His Faithfulness (of what He *does*, not what *man feels*) worketh HOPE. For when greater and overwhelming dangers and trials arise, they are not ashamed, they trust still, they know they were delivered *by His Hand* before, (*that is Experience*)—and their Hope therefore is sure, they know He will deliver again,—so they hope confidently in Him and wait upon Him to do, to save, to deliver! This confident Hope in Him who is Mighty to save is founded on proof and actual Experience, and the Experience is after patience and patient waiting, and that waiting and patience is in Faith, trusting wholly to God! There is no confusion with God! Feeling is not Faith, Hope is not Faith, Experience is not feeling nor is it Faith! Their doctrine is utter confusion, all is confounded together, they call all things falsely, calling their vile, filthy, blubbing feelings of what they feel and do, Experience. The true Experience is the contrary of what they call Experience, for it is the having God to do for us and beholding how He does! To them, their feelings are Faith, and Hope, and Love, and Experience, and every thing,—yea they are God,—it is the Image of the beast the imaginary man they make within them, they confound all things and are confounded in all things, they are as God hath said of them, THE CITY OF CONFUSION!

They call their drunkenness, the gross abominable excitement of their vile and filthy feelings, "*the work of the Spirit, a gracious work, evangelical Experience*," and they faint and perish without this Excitement of their fleshly minds, as the drunkard faints for a renewal of his drink. It is their life, it is the feeling and experience of what they call the regenerate man. it is the life they have power to give to the image of the beast. They live by their feelings, by having them

worked up and excited. It is restlessness not peace, drunkenness not soberness of mind. It is pleasing themselves, not doing and keeping the commandments of God by the faith of Jesus Christ!

The peace of God which passeth all understanding is peace, it is not excitement. It is founded on the loving kindness of God made known by the work of Jesus Christ, which work is righteousness, and righteousness produces peace; it comes from God. His Spirit, the Spirit of Christ and of God, fills His people, working mightily in them, whereby they worship God, whereby they call upon God, crying Abba, Father! It is Christ in them, saving them from all sin, being all righteousness in them, to them, over them, round about them, and upon them. It comes not from their feeling, but from God's doing, which they wait for and receive! They have peace with God, for they are delivered from evil by the power of God; they have the answer of a good conscience towards God and towards all men, that they do no evil, for they depart from all iniquity by Him who dwelleth in them and is with them, whom they receive to do all things for them, not setting up themselves, evil, fleshy man, a beast, to pretend to do what he will not do, instead of Him who does it. They do no iniquity, they walk in the law of the Lord, in the very righteousness of God; there is no condemnation to them, for they are in Christ Jesus, and Jesus Christ is in them, He is come in the flesh, in His people, in His own body! and they have peace with God, for the Spirit of the Son of God is in them, the Spirit of truth, righteousness, love, quietness and soundness of mind, the Spirit which loveth righteousness and keepeth the commandments of God! He that doeth evil hath no peace with God, nor with himself; he is tormented and has no rest. *"There is no peace, saith my God, to the wicked,"* their feelings are mire and filth.

The foundation of their Hope is in themselves, not in God; their faith and their Hope is a dream and dreaming.

They have no other ground of Hope than this, viz. that they have felt! they have had an experience. All is subordinate to this. They oppose the truth, they submit not to it, for it is hateful to them, but they feel and experience religion, and so they are believers, without believing or receiving the truth, and are, as they hope and trust, going to heaven, while they fight against Mount Zion, the truth and doctrine of the living God. They are confident that if they feel or experience religion, as they call their feelings, they believe, they are believers and children of God; to doubt it is unbelief. Thus their faith is to believe that they are children of God, and believers. Thus to believe in themselves that they believe, and are children of God, is to believe in God, and to doubt this of themselves is unbelief, it is a doubt of God! They have thus set up themselves, (their imaginary good selves, that is, the image of the beast) instead of God and His Christ, they substitute themselves for God; for if they believe of themselves that they believe, it is faith in God, and if they doubt this of themselves, it is doubt of God.

Their hope is founded on the belief that they are children of God, and believers. They may really believe it, but when the belief is ever so real, it is not belief in God. To believe, however firmly, that we are children of God, is not to believe in God; it is only to believe something of ourselves, viz., that we are children of God. It is true we are all his offspring, and it is true that they that hearken to His voice are His inheritance, His chosen, His beloved children in Christ, His beloved Son, but it is no blessing to believe of ourselves that we are His children, whether it be so or not: the blessing is to believe in Him, not in ourselves, nor in anything concerning ourselves. The blessing is to have entered, by faith, into God's righteousness, to have God with us, in Christ, His Son, blessing us, filling us with light and truth, and all

His fullness, goodness and love. The blessing is to be saved from being sinners under the law, for we are cursed while sinners under the law, whether we are His children or not; as Christ himself was, while under the law, being made under it, a curse for us, in order to redeem us. To believe of ourselves that we are believers and children of God, is not to be righteous before God, and blessed; it is not to be obedient children, doing the will of God. If the son of a king believed that he was the son of the king, that would not be honour and obedience to his father, and it would not be enjoying the favour and approbation of his father, because of obedience and right conduct. He might be a very miserable son, without doubting that he was a son; so we may be very miserable children of God, while we believe that we are His children! *We must inevitably be miserable children, while we do iniquity, for then we must be under the law, and separated from God!* When Christ bore our iniquities, (being made one with us under the law, that we might be made one with him in righteousness,) he was a Son, but a very miserable Son, suffering under the law for our sins and our sakes, separated by the law from God, forsaken of God, crying out, "*My God! my God! why hast thou forsaken me!*" The Prodigal Son, while he was feeding swine, did not doubt that he was the child of his father; but that was not blessing and food to him in his distress. He received the blessing when he received forgiveness, when he arose and went to his father and said, "*Father, I have sinned in thy sight, and am no more worthy to be called thy son!*" and then his father met him and forgave him, and fell on his neck and kissed him, and gave him food and clothing and blessed him. So the children, the Israel of God, the outcast, the banished, the prodigal, the wretched, the cursed, in enmity, in sin, in rebellion, perverse, foolish, obstinate,——*God loveth them*, they shall hear his voice, He will turn them and they shall be turned, for He hath mercy upon them——they can only be blessed when they turn to God, when God giveth them repentance, and turneth them away from their iniquities by Him, His Christ, His Son Jesus, whom he hath exalted a Prince and a Saviour to give repentance unto Israel, and remission of sins. Then will they turn to Him, against whom they have grievously revolted; then the hearts of the children shall be turned to the father, and the heart of the father to the children!

Therefore it is no faith in God to believe that we believe, however confidently we may believe it. It is not faith in God to believe anything about ourselves, it is only faith in ourselves. Faith in God is when they who are and were children of God before the foundation of the world, receive the life and blessing, even righteousness from God, and entering into Christ, receive Him, the salvation of God, and become righteous, obedient and blessed children in Him. But with the pious Christians, to feel is to believe, and to believe is to feel! If they feel, then they are believers. And what is it they believe? They believe that they are believers, that they are children of God! that they have something and are something, viz., that they have an experience, and are wonderful believers! This, with them, is to believe, and to doubt this is unbelief. It is dreaming! they think, they trust, they dream, that they are believers, and children of God, going to heaven; and why? Because they feel, because they have an Experience; then, elated at this great persuasion of what they are, produced by what they feel, they say "*they are encouraged to hope!*"

It is to believe a lie, to believe that we believe, and it is to try to believe a lie, to try to believe that we believe. He that believes is not man, it is Christ, even the member and branch of Christ, who is one spirit with Christ, and he refers all to Christ, the Head of the Church,

of all His people, the Life in them that believe, that is who live. He therefore that believes, will not say of himself, "*I live, I believe,*" he will say, "*Not I, but Christ liveth in me.*" He who doeth righteousness, confesses it is Christ who does it; he who says he doeth righteousness is a liar, and the truth is not in him; he denies God! He who testifies of himself that he is something, that he believes, that he lives, that he speaketh the truth, is a liar, and the truth is not in him, for it is not in man; but he who believeth, who speaketh the truth, he testifies of Christ, not of man, that it is He who dwelleth in him, and speaketh and doeth truth and righteousness, it is not us men; God forbid!

When we believe in Him whom God hath sent, we receive Him to be in us, the truth in the inward parts, we eat and drink the flesh and blood of the Lamb of God, the true Passover, we are partakers of the Sacrifice. To believe in Him, is to have and receive Him; it is not to think, that is, to dream that we have Him. It is to eat the bread of life, which God giveth, to drink the water of life, which He sendeth, to have Him the Son of God, dwelling in us; as it is written, "*He that hath the Son hath life, and he that hath not the Son of God, hath not life.*" It is receiving Him to do all righteousness in us and for us, actually saving us from wicked works and evil doings; it is not believing or trying to believe that we are saved from them, while we are not. To believe in Him is to have this Salvation; it is not to think or believe, or to be persuaded that we have it! To believe that we believe and are believers, is dreaming; it is to believe that we eat and drink, but it is not to eat and drink! Believing that we believe, is no more believing, than to believe that we eat and drink is eating and drinking!

The faith and hope of the pious Christians is a dream! They believe that they believe, they persuade themselves that because of their feelings they are children of God, they are believers! A man might as well believe he was a believer, because he felt the gout or the rheumatism, or some other bad disorder deeply and sensibly, as to believe he was a believer because he felt sin, the worst of all disorders, deeply and sensibly. They believe they are believers on the most foolish pretences. They think, they dream, that they are children of God; they dream they are eating and drinking, while they are empty, and have nothing, and perish of hunger. They rejoice and are glad, not because they are saved from evil-doing, and have the real life and blessing, eating the Passover, but because they believe they are believers; they dream they have life, they dream they eat, while they are empty, and in death and cursing. They think it is all real, because the dream is so pleasing and so real, and the feeling, while it lasts, is so ravishing. Then they awake and find that they are famished, that they have nothing, that they are servants of the devil, and led captive by their sins, and that it was all a dream! then they are destitute, they are faint, and their souls have appetite; they are wretched and miserable. Then their feelings are worked up again; their preachers persuade them to believe that all this agony and death is a sure evidence that they are children of God, they must not doubt it! and this they call *Gospel comfort*! Then, after listening greedily to such deceptions and lies, they dream again, and believe again that they believe and are believers, and so they spend their lives in dreaming. They are sure of it, it must be so, that they are believers, and children of God; how can it be otherwise, when they have had such feelings. *Oh! such feelings!* it would be madness to doubt, after such feelings, that they were really believers; to doubt this of themselves would be unbelief, even doubting God; therefore, for fear of doubting God, they doubt not themselves, but believe in themselves and in their feelings.

In all this folly and wickedness and filthy dreaming, the only question with them is, "*Do they indeed feel deeply and sensibly? Have they felt the genuine feelings?*" They never for a moment think of questioning their damnable delusion and wicked religion, viz., that feelings make children of God; that feelings are faith; that if you have them it is all right; that mercy, justice and judgment, truth and righteousness, are out of the question; that the feeling man and his feelings are everything. It never enters, for a moment, into their minds to question this damnable delusion and wicked doctrine, even the whole substance and foundation of their damnable religion; (damnable, that is, because it brings them into damnation;) they never think of doubting or inquiring for a moment, whether it be true that the feeling, the Image of the beast, can save? No, their only doubt and question is, *have they got the feeling? have they made the Image of the beast? do they feel deeply and sensibly?* If it is so, if they have felt the Experience, and so made a real, undoubted, genuine image of the beast, a sham good new man inside of them, it is all right; there can be no question, no doubt whatever of the power to save, and the saving power of the Image of the beast. The power of the God they make is not to be questioned; it cannot be doubted; the only question is, *have they got him? have they made and set him up? have they felt deeply and sensibly? so that they, the wicked, are substantially turned into nice, new, good, pious, regenerate men!*

Such is the foundation of their HOPE and joy, and going to heaven. Righteousness from God, even Jesus Christ received to be and to do it, is out of the question. They dream that they believe, that they eat and drink, while they perish and have no food, and are destroyed by the devil, led captive by their sins. They think, and trust, and hope, that they believe; that is, that they have life while they are in death and cursing. (To such an excess of delusion has Satan brought them, that they take the death and cursing as a proof of the life and blessing; and if they feel it deeply (which ought to awaken them from their dream) they use it to encourage themselves in dreaming; and the more terribly they feel the death and cursing because of sin, the more they dream, and say it is a sure proof that they have life, that they are filled with the heavenly blessing—that is, that they believe!)

This is the reward which God giveth to the pious multitude of the nations, the sects of religion of this day who resist and fight against His holy truth and doctrine, Mount Zion; even HIS WORD AND RIGHTEOUSNESS, His Love, Jesus Christ, whom He hath sent to save by doing righteousness, them that receive Him! Thus hath God described, speaking in His servant, how they dream, even how they believe that they believe, saying, "*And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.*"

They spend their days and years in working themselves up to believe that they are believers, in dreaming that they are eating and are filled, while they are empty, and are not saved but do iniquity. They run to and fro, from preacher to preacher, to be built up in this dream and lie; to get comfort, not from God, but from feasting upon their sensations and feelings; to be told that their death and condemnation, their sin, their torment and guilt, is a proof and an evidence of a gra-

cious work upon their hearts, that they are believers, that they are children of God. They hear and are told that if they have an experience, if they are filled with the bitterness of death, if they suffer, (or feel as they speak,) the curse and plague and condemnation of sin, it is the work of the Spirit, they are born again, they are children of God, they have the evidence, they have experienced religion, they must not doubt it! Thus the wine of Sodom, puffed up self-conceit and self-flattery, the bitterness of death, the bread of ashes, the curse of sin, dreaming that they eat, believing that they are believers, is represented to them as having the bread of life, as faith, as real eating and drinking honey and wine! And they are confident that they are believers, that the dream that they eat is real eating, and the belief that they believe is real believing. All their labour and anxiety, therefore, is, not to believe in God, to have the Son even Life and Righteousness, by His doing—not to be delivered from doing iniquity,—not to fulfil the righteousness of the law and do the will of God—not to know God—no! but to feel and believe that they are something, and that they are going to be something wonderful—to dream that they are believers! And if, by working up and contemplating their feelings, they can believe the lie, that they who hate their brother and do evil to their neighbour, backbiting with their tongue, and walking as men, are believers and children of the Most High, then they rejoice in their dreaming and have a sweet season, a happy experience, and they proudly feel in all their wicked doings and damnation, how wonderfully they believe! what wonderful faith they have! that all this is faith, and that they, with all the malice, deceit and wickedness of man and the devil, burning and raging in them, are going to heaven! They blind their eyes and harden their hearts against all truth and all instruction, by setting down in their experience every just doubt and warning given of their deceitful system, as a sore trial and temptation to unbelief.

These are they, the pious multitude, who, deceitfully, under the disguise of Piety and Religion, fight against Mount Zion, against God's salvation, against the doctrine of Christ, viz : that Jesus is the Christ indeed, the Righteousness of God indeed, the Saviour who truly saves His people from all their sins, being received by them to be in them, doing the will of God for them, doing all righteousness for them. He doing and being it all in them, they believing, doing nothing, having nothing to do; receiving everything from God in Christ, standing still, having Rest in Him, beholding the Salvation, the Glory of God! Against this, the holy, blessed, everlasting doctrine of God, against His Christ, they rage,—yea, the wicked, the hell-deserving, *will do something* in order to go to heaven!

Their Hope in piety is vain. Piety, instead of leading to heaven, only makes men more wicked and miserable, adding to the natural misery of mankind. No pious man can go to heaven!

They hope and trust they will go to heaven if they are truly pious. It is a vain and idle hope, for if men were very pious and did a great deal, they could not go to heaven. If they did much more than piety, much more than going regularly to church on Sunday, if they did all the good deeds of the Law, they would not be without sin, and righteous before God! For even by doing all the good deeds of the law shall no flesh living be justified in the sight of God: much less can any one stand in the presence of God clothed in piety! Those only who are without spot and blemish can stand without fear before Him in righteousness and love. None but those who have God's righteousness can have access into His grace and presence; and the

righteousness of God cannot be joined and mixed up with piety or with anything coming from man. The garment of righteousness in which they are clothed who appear before God and live in His presence, must not be spotted with the flesh, with the least touch from the finger of man. **MAN MUST POSITIVELY HAVE NOTHING TO DO IN THE RIGHTEOUSNESS WHICH IS GOD'S RIGHTEOUSNESS, IN WHICH ALONE IS HEAVENLY LIFE AND BLESSING!**

They refuse to receive righteousness from God. They refuse to receive the Lord Jesus Christ to do all things for us, we doing nothing. Therefore, refusing God's righteousness, they can have none at all; for man's righteousness or piety, the things done by man, even when they are good for man and for the earth, are good for nothing before God in Heaven. Therefore they hope to go to heaven without righteousness, hoping to go there if they are pious. Heaven with their righteousness would be hell, for the earth and all places in which they exhibit and practise it, is a scene of wickedness, misery, contention and strife, which makes one shudder. Their piety is not good even for the earth; how then will it be good for heaven?

It would do no good, therefore, to those who have not the righteousness of God filling and covering them, to go to heaven or to any other place, either while they live or when they die. Their hope, therefore, which is built upon their piety, is useless, and it would do them no good if they could obtain it and go to heaven. Without the righteousness of God the whole earth is cursed; without it heaven itself would be a place of cursing. The earth and the inhabitants thereof are only blessed and have any peace and quietness, in proportion as men have wisdom and prudence from God to do even a little imperfect earthly honesty or righteousness towards each other, and in proportion as God in his mercy to men, notwithstanding their folly, checks and restrains them, and suffers not their wickedness to prevail, and leaves them not to have their own way. But heaven would be a place of darkness and misery to him who was without the righteousness of God, in whom the evil man of the earth, his evil mind, was not destroyed, and he cleansed from all unrighteousness. Though full of light, man, who is darkness, would not comprehend it nor see it, and if grace was given to him yet would he not learn righteousness nor behold the majesty of the Lord. They who are not circumcised with Christ, putting off the man of sin, made partakers of Him by faith, and righteous in Him, are enemies of God, they are men, the flesh, and wherever they are, with all their wisdom, and knowledge, and virtue, and intellect, and religion, and philosophy, and piety, there is confusion, wrath, strife, emulations, envyings, misunderstandings, fears, suspicions, black looks, revenge, bitterness, lust, back-bitings, disagreements, scoldings, jealousies, evil-surmisings, quarrellings. These things are the works of man, even of the flesh, and of the devil, of the Adversary working in man! Where men are, these works are there, and Christ is not there, righteousness, blessing and peace is not there, but death, sorrow and condemnation is there, by the law which burns up and destroys all them that do these things.

Such is man! he is sin, because he commits sin, and does not believe in God who is righteousness! he does not desire righteousness, even God, to be his God! he is without God. He is enmity, he would not have God to be his God, to do all things for him, he to do nothing, he not to be god—no! not for the world! He must do something, he knows it well, and he sticks to that, and refuses to receive righteousness from God! such is his wretched condition! without God! having to do righteousness, but not doing it; that is the curse! and hating to receive God to do it, saving him from all sin, that is the enmity!

Piety does not better his miserable condition, nor make him righteous and blessed, on the contrary, it only makes it worse, adding more misery, austerity, pride, fear and superstitious terror to his natural wretchedness and misery, tormenting, biting, threatening accusing, stinging, punishing him with every kind of self-punishment, and torture, curtailing him of innocent enjoyments, deceiving him cruelly, making him believe that, perhaps if he perseveres in all its demoniacal austerities and exhibitions, that he, wicked man, will possibly and perchance go to heaven! for it is all an uncertainty, after all the miserable and cursed life he has been made to lead! But this beast will never go there. They among men who believe, who are redeemed from the earth, from sin and death and unrighteousness, are the Israel of God, the members of Christ, they enter into Him, and believing in Him, they are joined with Him, they are made one with Him, they put off this beast, this man who committeth sin, the mind of the flesh, the corrupt man, they put him off with Christ who has put him to death, and put him away for us, and they put on Christ, they are one with Him and in Him, having His mind, and they are blessed! They, the redeemed of the Lord, the sons and daughters of the Lord Almighty, in Christ, His Son,—they, even they that believe, will ascend into heaven, for they are the Anointed of God, one with His Anointed, Jesus the Christ. *"No man hath ascended up into heaven, but He that came down from heaven, even the son of man, (the Lord of Glory, and His members in Him,) who is in heaven."*

Thus he who goes to heaven is the man in Christ Jesus, it is not man, and it is not man with an adjective, it is not the pious man, it is no man of the earth whatever! It is Christ! We leave that evil man and enter into Christ, and we are one righteous man, sons of God, in Him!

They who will have something to do, can never go to heaven. If they were to go there, they could neither be saved nor blessed.

They who will do something themselves, in order to be saved, reject the righteousness of God, and will not receive Christ to bless them by righteousness, doing it all for them. They cannot therefore be saved, it is impossible, for they are not spotless in righteousness, even in Christ! they have to do, all is not done for them! They refuse to be righteous, they refuse the Salvation of God, Jesus the Son of God, the Christ whom He hath sent, they will not have God to be their God, they cannot possibly be blessed, that is saved!

Not only they cannot be saved, they cannot go to heaven, but even if they were in heaven, it would be of no use to them, they could not be saved, they could not be blessed. For if they went to heaven, they would still have something to do, they would have righteousness to do, for certainly wickedness could not be done there! They would therefore still have righteousness to do themselves, for they could not receive it in heaven, for they say it is wicked to receive it, that is, to believe, and not to have it to do ourselves! it is wicked, they say, to have God by His Christ, doing it all for us! But that which is wicked here on earth, is wicked every where, and in every other place, and that which is wicked to day, will be wicked to morrow, and for ever and ever! (Wickedness changes not, it is man, and good changes not, it is God!) Therefore they could not receive the doctrine of God in heaven, which they refuse to receive on the earth, for it would be as wicked there, as they say it is here. Therefore if they went to heaven, they would still have to do righteousness, for that is the only something to do, on earth or in heaven. But to have to do righteousness ourselves, is to be under the law. Therefore they would be under the law, if they were in heaven.

But how would they fulfil all its righteousness to-morrow in heaven, who do not fulfil it to-day, here, upon the earth? It is impossible! It would not be fulfilled by them there, any more than it is here! And how could they obtain it there? Their labour there, would be as vain as it is here, and they could not receive it from God, the Gift of His Grace and Glory, they doing nothing for it! certainly not! they never could receive it in all eternity, for it would be as wicked, monstrous and absurd for God ever to be so good, so liberal and gracious, in all eternity, as they proudly and wickedly say, that it is for Him to be so good to-day, here upon earth! It would be as laughable and foolish to receive it then for nothing, the mere gift of God, having nothing to do, receiving all from God for nothing, as they proudly say it is now! They would therefore still have something to do, that is, they would be under the law, as much as they are here. But where there is the law of a work for man to do, there is transgression and sin, for man doeth it not; therefore there would be transgression and sin in heaven, if they went there. But it is certain, there is no transgression to condemn, nor sin to reprove in the presence of God in heaven, therefore it is certain, that they, who still have something to do, a law to fulfil, can never be there!

If there was a law in heaven, and conditions, and things to be done and not to be done for them who are there, it would be no heaven, for there would be righteousness to be done there, and to be got and to be toiled for, there. But this is God and His Christ only, righteousness is only in and by Him, it is not in man nor in any creature; God therefore, and Christ, would not be there where perfect righteousness was not already there, but where it was still to be done and a law, forbidding evil; for then there would be evil in heaven, if they were there! Righteousness would not be done there any more than here, among men on the earth, by them in whom God dwelled not, being it, and doing it, and giving it, and filling them, and all the heavenly host around Him, with it. Therefore they, who despise this great Salvation, must make up their minds, never to be blessed, for it is impossible to be blessed without righteousness! and they will not have it! they cannot be blessed on earth, they could not be blessed in heaven if they went there, for they refuse Blessing,—even Christ. Wherever they go, the curse will follow them, for the law is certain and true; wherever there is not righteousness, that is, no sin, there is the law and there is the curse!

There is evil where the law is, for it forbids and avenges evil. There is something wrong, wherever it is, and therefore it is necessary to declare God's hatred of wrong. Yea, verily there is evil, dreadful, excessive evil, where the law is, even here on the earth, among men, to whom it is given to correct, reprove, restrain and humble and teach them, punishing inevitably the evil doer, and making his own wickedness come down upon his own head. But where God is, in His Christ, there is righteousness, there is no evil, there is no law, for there is no transgression! There is not righteousness to be done, and evil which must not be done, for God is there, manifest in His Son Jesus Christ, seen in Him, the express image of His person. And the Son of God, and all the sons of God in Him, are a holy habitation of God, filled with His fullness, with His Grace and truth and love unfeigned. The evil man Adam, who is without God, and hateth God, who is under the law, because of sin, is not there and can never have access there. No pious man who will do, and will not receive Christ to do, none but those who long after Christ, and enter into Him, the righteousness of God, can ever have access there! Where man is with his doings, sin is there, and the law is there, because of sin. They that are in Christ,

have put off with Him, in His death, the sinful flesh, the old man, whom Christ has put to death in his own body, on the tree, and they are raised from the dead, together with Him, in the spirit, a glorious, holy body, and are one with Him, the new man from heaven, a holy Temple of God! There is no disobedience, no enmity there, no fear and no condemnation. There is no saying, "*Thou shalt not hate, thou shalt not murder,*" among those who, beholding the glory of God in the face of Jesus Christ, are filled with Love, even with God, and know not sin, being without sin in them, made the righteousness of God in Him, His righteousness. They look into Him and are lightened and are filled with light and truth in Him. They look unto Him and are filled with all his fullness. It is only the corrupt and wicked man, who looks to himself and not to God!

Their horrid Condition!

Such is their hope, such is their system; they are not condemned, but are only perhaps going to be; they are not blessed, but are only perhaps going to be when they die, provided they become pious, and do a little good. They are not good, and do not their little good, but it is all going to be! They are not saved from iniquity, lust, wrath, hatred, covetousness, malice, uncleanness, but they are going to be saved when it suits them, and they are not damned for these damnable things, but they are only perhaps going to be, if it should not suit them to become sincerely pious, and go to heaven. It is a system of utter confusion and wickedness. They have confounded every thing, and are turned upside down in every thing. They are set on fire, and are in flames, and they know it not; they are dead, and do the works of the dead, and think they are alive towards God; they live in wrath, bitterness and contention, condemning and condemned, hating, backbiting, devouring one another; they have no peace, living in malice, clamour, strife, emulation, scolding, accusation, burning in their lust after money, honour, respectability, and the glory of this world—yet in all this hell, and horrid suffering and death, (which they conceal, more or less, from the world, and are unconscious of themselves)—they are pious, and go to church on Sundays, and have occasional fits of great devotion, and so are very good Christians; the little things they do, now and then, is believing, and they would be astonished to suppose that what they read about believing, does not apply to them. They who are guilty of the astonishing insolence of thinking that by doing a few little things they are believers in God, think it is astonishing insolence towards them to suppose they are not believers for the silly things they do. Thus living among each other in utter condemnation, bitterness and heart-burnings, without peace, in restless torment, anxiety and fear, thoroughly condemned, that is damned, in their hearts and inmost souls and consciences, in their homes and houses, in their secret chambers, pouring out the condemnation and bitterness of their hearts upon all around them, dwelling in all enmity, hatred, envy, suspicion, emulation, jealousies, anguish and misery—so thoroughly damned by the fiery curse of the law, which they despise, that in their horror and anguish they are ready to destroy themselves, and are, every now and then, drowning, shooting, hanging themselves and cutting their throats, forsaken of God, whom they have forsaken, whose love, by Jesus Christ, they laugh at and despise, yet in this horrid condition of utter death, misery, cursing and anguish, by the fire of the law, because of iniquity and pride, they are not condemned, they, the damned, are not damned, but are only, perhaps, going to be at some future time, hereafter, if they do not become more eminently pious. In all this horrid condition, they talk proudly and

haughtily of going to heaven, of what they feel and what they know, and they hope and trust that God is going to be very good and merciful to them when they die, them, who deny His goodness and mercy while they live! There is no God to them now; He is not, but He is *going to be*, and they who hate and despise His Word now, are going to live with Him in blessing when they die; when their fear cometh as a desolation, and they who mock at the truth now, who will not receive Christ to save them now, will find that there is such a thing as justice and vengeance, and that God, at whose word they mock now, will also *mock at their calamity when it comes upon them, because they hated instruction, and cast His words behind them*, preferring to listen to the regenerate man and their own delusions and feelings, rather than to God and His Law! (If they doubt the power of God to take vengeance on the people who despise His Christ, His righteousness, let them look at the Jews.)

Thus there is no God to obey now, there is no deliverance from evil works and cursing now, there is no righteousness and blessing now, there is no condemnation, death and hell now, while they are plunged therein to the full, but it is all going to be hereafter, when they die. Therefore in their pride, ignorant of their true situation, blind, puffed up, deceiving and deceived, they do not seek after deliverance and blessing, even righteousness, now, while here on the earth, to do the will of God towards all men, to be blessed by righteousness. No; and why should they? when they are going, in spite of the law which is over them, to have all when they die? They believe not the truth of the Law, that they will be judged for all the deeds done in the body, therefore they seek not for deliverance from evil deeds while in the body. Besides, what has the Law to do with them, who have made an image to the beast, a righteous man without righteousness; them, who are *regenerate men*, and feel deeply and sensibly that they are great and terrible sinners! Thus they live all their lives in lies and self-deception, become hardened in them, rejoice in them, and die in them, uttering their delusions as they die, deceived to the last and deceiving, promising liberty to others, while they themselves are the servants of corruption, promising salvation to others, while they are steeped in iniquity and condemnation!

Such is the system, the horrid, wicked system, of the Christianity of this time of wickedness and abomination! All is going to be, nothing is; therefore they encourage themselves in an evil way, and do evil without fear, and hope that in spite of all, they are going to be saved. All manner of sin and wickedness belongs to this system, for it signifies not what men do to their neighbours, provided they take the name and mark of the beast, and go to church on Sundays, and take care not to violate the law of human respectability, keeping clear of the reproach of men, and of the penitentiary. For they are going to heaven whenever they please, and to do good, and lift themselves up to the throne of God, by doing something, if they choose to do it. Therefore they fear not God, and do as they please, and believe what they please, and as much as they please, doing all manner of evil in secret, and yet they do not intend to suffer for it at all, no—not they; for they are piously disposed, and are going to be truly and sincerely pious. With such pious feelings, it cannot be otherwise but that they who do iniquity will, as they are encouraged to hope, go to heaven when they die!

The Cause of all. They are a Warning from God.

All this confusion, folly and wickedness in the CITY OF CONFUSION AND DECEIT, of the worshippers of the beast and his image, comes from this, and is the righteous judgment of God in giving them up to

their own ways and wisdom—because they have trusted in themselves, and set up and exalted themselves above God—because they have trusted in themselves to lift themselves up to heaven, and to stand in the presence of God in piety—because they have refused the good and true righteousness, which He gives, and have set up their own, which is good for nothing ; because they have trusted in man, in his wisdom, works, feelings and intellectual faculties, in his sweet and pious looks, sayings and doings, in his pretended change and transmutation ; because they have hoped in this evil beast, that is, in themselves, not in God :—because they have despised God's doing righteousness, by His Christ, insisting upon their own deeds and offerings instead of the true burnt offering, the Lamb of God ;—because they have killed and slain the law and the Gospel of God, the two witnesses of righteousness, and set up the law of Piety instead, exalting their own wisdom and righteousness ! Therefore God has let them alone to follow their own ways. *He has kept silence till now ;* and it has ended in all this confusion, wickedness and abomination, which passeth conception and knowledge ! These things, were they not visible, glaring, manifest, in all their deeds and doctrines of crime ; and if they had not been fully revealed and foretold by the Lord Jesus Christ and his Apostles and Prophets before they came to pass, would be utterly incredible. The wickedness of man, until our eyes are opened to see it, is incredible.

By their conduct and doctrines, they remain and abide forever AN EVERLASTING AND INDELIBLE RECORD of what sort of wisdom and goodness it is which is to be expected, and which comes forth from man, even in his best estate, even when he is *most eminently pious !* So that all they who are of God, who hearken to His voice, may take WARNING by this lesson of ages, this EXHIBITION OF PIETY, which God has suffered them, in perfect freedom and leisure to make, and henceforth put their trust in God only, and receive wisdom, righteousness and preservation from sin and folly by Him, by His Son, Jesus Christ, whom He hath sent to save and bless His people, not looking any more to man nor to themselves, nor to any shape, name, nor form of themselves, nor to any lies of man for wisdom and righteousness, not worshipping a beast, but worshipping God—looking only to Him, as obedient children, members of His beloved, receiving all from Him, in His Son, Jesus Christ ! Blessed, yea, blessed are all they that put their trust in Him, for they are the Sons, the beloved of God !

CHAPTER XVII.

A FULL REVELATION OF ALL THE ABOVE THINGS SPOKEN OF IN THE PRECEDING PAGES, MADE BY THE LORD JESUS CHRIST AGES BEFORE THESE THINGS CAME TO PASS.

All these things which have come to pass, were before revealed of the Lord Jesus Christ, that they should come to pass. THIS APOSTACY, this building up, on the very letter of truth and righteousness, a system of deceit and falsehood, overthrowing all truth and righteousness, THIS ESTABLISHMENT on the earth of an earthly, proud, covetous dominion and power of men, calling itself the Church of Christ, ruling over men with violence and cruelty, pretending to teach heavenly truth, and to have heavenly authority for earthly violence and wickedness, THIS DECEIT, calling the corporation and system of vain, evil men, the true

Church of God, and the abominable, doctrines and philosophical teachings of evil men, the very truth and teaching of God, genuine Christianity and the Christian religion;—THIS LONG DESOLATION of the Church of Christ, the city and people of the Lord, who have been overcome by such a frightful and atrocious abomination—THIS TRAMPLING UNDER FOOT of the truth—and now at last, in this day, THE MANIFEST CONSUMMATION and perfection of madness, folly and crime, under the name of piety and evangelical religion—THE AWFUL overspreading of iniquity—THE REIGN and exaltation of Satan among men under the crouching disguise and mask of wonderful piety and religion—ALL THIS, which has come to pass, has come to pass according to the wise counsel and will of God.

God has long before revealed and foretold the whole of it. These things which wicked men, left to follow their own pious ways and earthly wisdom, have done, are as much His will and purpose, as it was also His will and purpose, for the glory of His name and the salvation of his people, to suffer the wickedness of man to prevail on a former similar day, under the very same show of solemn, awful piety, to such an extent as to take the HOLY ONE, the meek and righteous man from Heaven, to spit upon HIM, revile, abuse and smite HIM, and hang HIM on a tree! It is, in this day, the very same deed, enacted over again, by the very same generation which is now on the earth, and not passed away, the strict Pharisees, the Pious Christians of this day, whose atrocious and blasphemous doctrines and deceit are revealed and laid open in this book. This day of the consummation of abomination and desolation, in which the truth of God, the doctrine of Christ, is utterly cast down and slain, by those who call, and consider themselves eminently pious and evangelical Christians, has been even as fully revealed and foretold as the coming and suffering of the Lord Jesus Christ was. All the Prophets, yea, and Enoch, the seventh from Adam, have spoken and prophesied of this day, and of this generation of Pious Christians, the Antichrist, the Adversary, the reviler of God and His Christ, exalters of themselves, despisers of His holy truth and doctrine, haters of His name, THE LORD OUR RIGHTEOUSNESS, even the Lord who doeth righteousness for His people! The Lord Jesus Christ has plainly and minutely revealed the whole in an unbroken chain of revelations, in the book called "*The Revelation of Jesus Christ.*"

Of the Two Beasts, the Two Religious Powers and Dominions of Men which have ruled and reigned on the Earth for 42 months, that is, 1260 years past, constituting the two different Doctrines and Systems, called Christianity and The Christian Religion.

The Lord Jesus Christ has given a history of these two Beasts in the 13th chapter of His Revelations; He has also described them by His servant Daniel. All Christendom, that is all the nations and people professing Christianity have been comprised for ages past under two great bodies, forming two distinct religious authorities and earthly Powers established on different principles and opposed to each other. All Christians of all kinds and of all nations have been arrayed under one or the other of these two principles and doctrines, and have belonged to one or other of them. These two distinct forms and powers of Christianity called Churches have been established in great authority on the earth, and have flourished and prevailed in worldly glory and honour as two religious kingdoms and dominions. The first and greatest of these two religious dominions or beasts is composed of two divisions called the Eastern and Western, or the Greek and Roman Churches. It exercised exclusive religious dominion over all the Christian world, unopposed by any power of opposite principles or

doctrines for several hundred years. Then another opposing and different power and dominion was set up and established on different principles. The professed doctrine of the first dominion and all its branches has always been the doctrine of the world, that is of the Sea. It was set up originally by worldly powers, potentates, princes and others who gave their power to it, and has always been founded on that doctrine, setting up man to do works in order to go to heaven. The other dominion and religious power opposed to it, arose many hundred years after, and was set up in direct opposition to its power and doctrine, by men who advocated a purer and a different doctrine, professing the doctrine of God, to believe in God and in Christ, the righteousness of God for salvation. They who profess the doctrine of God, are called the Earth, and it was from the earth that this second religious dominion arose, but the first power came up from the Sea.

For several hundred years the first of these two religious powers and dominions reigned alone, a terrible proud and fierce dominion, and succeeded in crushing with iron hand all its enemies, destroying with fire and sword all opponents who were bold enough to dispute its authority or attempt to shake off its yoke from their necks. None could stand against it. For the powers that be are ordained of God; therefore this first great power and Establishment which men erected, could not be established and set up by them until God permitted and ordered that so it should be; and no other dominion and power could succeed in establishing and setting up itself in opposition to it, till He ordained and suffered it to be done, at the time appointed.

These two powers, religious dominions or establishments of men, distinct in their origin and principles, and bitterly opposed to each other, have reigned in great power and glory over the earth, the religious world. They and the doctrines and creeds which they have settled and commanded have been known, followed and submitted to by all Christians, as Christianity and the Christian religion. Each of them has contended with great zeal and earnestness to be exclusively in its ceremonies, discipline and doctrines, the genuine Christian religion and true Christianity. Each of these kingdoms has been an earthly kingdom and dominion of men yet diverse from all other earthly dominions of men even from all other beasts. Not diverse from them in vice, tyranny, injustice, venality, corruption and crime; being in these respects in no wise different from all other kingdoms and powers of men; but while the same and no better than them, they have been diverse from them all in this, that unlike all the others, they have ruled and exercised power over the very thoughts, minds, hearts, consciences, and remotest sentiments of men, as well as also over their possessions and bodies! It is an astonishing dominion, tyranny, or beast, to which men have been subjected!

To the one or the other of these two religious kingdoms, ecclesiastical powers and corporations—all the nations, kingdoms, tongues and people of the world professing Christianity and called Christians have all belonged, for it was given them to have dominion and to conquer and prevail over the earth during a determined time as God had ordered and ordained that it should come to pass, even until forty-two months. Men have in all this time universally believed and imagined that these two dominions of men, which God has called beasts, were Christianity and Christian religion, and that it was absolutely necessary and indispensable for them to belong to one or the other of these prevailing powers and institutions of men in order to belong to God and to have any hope of going to heaven. They have believed and imagined that they belonged to God and were contending for Him and His truth,—not by doing righteousness at all times to all men and departing from all iniquity—but by belonging to, and sincerely contending

for the one or the other of these two wicked systems and powers of wicked men, or some of the divisions of them. For both have been divided among themselves; the first and the greatest of the two having divided geographically and formed the Greek and Roman Churches, (yet one beast or power of the sea,) the lesser and latter of them having been divided into numerous names, sects, or denominations, called the Protestant Churches, (yet collectively one same beast and power of the earth.)

Why they are called Beasts.

These powers which have ruled over the earth, assuming to dictate to men what was truth, what they were to believe and what to do, in order to get to heaven, have been men. It is man who has thus arrogated to himself the power of God, who has taken vengeance which belongs only to God, and has presumed to punish men if they would not believe what he, this religious ruler, proudly dictated as the creed to be believed, and the duty to be done! Because this power is man, corrupt man, who at his best estate is altogether vanity, who is a beast before God, therefore God has called this power dominion and kingdom which was man, a beast. The Lord Jesus Christ who has revealed and foretold all the history of the Christians in the Book of the Revelation of Jesus Christ, has described in the 13th chapter of that book the origin and character of these two great divisions of Christianity these two great kingdoms and dominions, diverse from all other dominions, and diverse from each other. He has shown how that they arose, the one from the Sea, but the other from the Earth, and were to prevail and overcome the saints of God and trample the truth under their feet for forty-two months that is twelve hundred and sixty years. He has shown how the first beast was beautiful and spotted like a leopard, violent and fierce like a bear, and spoke great things and blasphemies, and that his power was most extensive, even over all kindreds, and tongues, and nations. He has shown how the second beast was not so violent being more deceiving and "*like a lamb*," how they made an image to the beast worshipping the beast and his image, how they forced men by constraint to join their denominations and assume the mark of piety, or else they would not let them earn a living among them, and how it was a beast of many denominations or names. It is this beast which now in this day is made manifest having slain and set aside the truth. Deceit is the characteristic of this beast, as violence of the other. It has made a deceitful counterfeit like the truth which they call the truth and believe in their blindness that their earthly doctrine and wisdom is the truth. They are not what they say they are, they are only like it in outward show, they are "*like a lamb*" but speak as a dragon, pouring smoke, fire and brimstone, threatenings and damnation against men out of their mouths, being revengeful and malicious against all who do not submit to them putting into their bag. This beast "*like a lamb*," which pretends to feel and look like a lamb, and to have such love for souls, yet is so spiteful and malicious towards all who are not "*seriously disposed*" and who refuse to take some of their marks of piety, that as the Lord here revealed of them, where they can possibly prevent it by their influence, they will not suffer a man to live and earn his living among them, if he is not one of them and joins some religious denomination. *They will not suffer a man to buy or sell save he that hath the mark or the name of the beast or the number of his name!* The Wisdom of God revealed these things ages before either of these two beasts arose. Thus this religious beast gives itself the lie; for while they pretend to be so anxious to make men live hereafter, they will not, if they can help it, let them live now

THE SAME TWO BEASTS DESCRIBED BY THE PROPHET DANIEL.

As the Lord has described these two Beasts or kingdoms of men, so the Prophet Daniel by His Spirit, has foretold and described the same two kingdoms or beasts, the bodies and forms of Christianity, diverse from all other beasts or dominions of man and also diverse from each other. He describes the first beast as follows, "*After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*"

This is the first beast, the Holy Apostolic Roman Catholic Church, as it is called; a power dreadful, terrible and strong! never was there such a power in the world before it! It is a beast or kingdom of man "*diverse from all the beasts that were before it!*" Never was there before it, such a power! The prophet then describes the beast which came out from this beast, saying, "*I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*"

This is the Second beast, the Protestant Churches as they are called. The first beast prevailed by violence, it devoured the earth, but this beast has prevailed by its eyes and its mouth, not so much by violence and force. It is a small power, a *little horn*, compared with the first great beast, it is more enlightened than it by far; *it had eyes like the eyes of a man*. The same two beasts or powers, one of which came from the other, which are diverse from all other earthly powers, and yet diverse from each other (being antagonist in doctrine and always bitterly opposed to each other) are again described and revealed to Daniel:

"*The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall rise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end.*"

"*And another shall rise after them, and he shall be diverse from the first,*" signifies the *other beast* which is described in the 13th chapter of Revelations as rising out of the Earth (the religious world.) It is diverse from its mother, the first beast, and always has been opposed to it; yet it is a religious power, diverse from all other powers, "*And he shall speak great words against the Most High.*" Thus it is different from the first beast, it does not like it *devour, tread down and break in pieces the earth*, but it fights against God; its exercise is to pervert the truth speaking against the Most High and exalting itself, man, above God! It has had nothing like the power of the first beast, it is a *little horn* compared to it, yet it sprang out of it, and was set up by the horns or kings who had belonged to the first beast. It has not burnt the saints like the first beast, sending them with others to the stake, but it has *worn them out* by deceit fighting ever against the truth. It was to have power over the saints, not all the time of the desolation, like the first beast, but *until the end of the time times and a half*. How this beast has changed times and seasons in one great particular which the other beast never did, is manifest herein. The law expressly says "*The Seventh day is the Sabbath.*" They say "*No! the first day is the*"

Sabbath," and they are as rigid and austere in the bodily observance of this great figure of Christ, and in making it a Law of Salvation, as the Pharisees were: like them observing days and ceremonies instead of doing the righteous deeds of the law; like them forgetting that God requires righteousness and not observances of days and ceremonies; forgetting also that in the day when God will judge the world, He will judge men, not according to deeds of ceremonious religious performances, but according to their actions, good or evil!

These are the same two beasts, the first from the Sea, the other from the Earth, which are more fully revealed in the 13th Revelations. The first beast arose in the midst of the first 700 years, (or week of centuries,) after Christ was glorified. The setting up of this beast, was the setting up of the abomination which has ever since made desolate. When this beast was set up, then the doctrine of man's sacrifice and oblation was set up, and God's true sacrifice and oblation, even Christ Jesus and His work of righteousness was made to cease! Until this abomination was set up, the saints of God were called Christians, and not Catholics, nor Protestants, nor anything else. Before this beast was set up, the saints of God had no earthly dominion nor power among men, and claimed and desired none, for they "*did not mind earthly things,*" no! but "*their conversation was in heaven.*" The Bridegroom was with them, He was not yet taken out of the way, God confirmed with them His Covenant of everlasting righteousness, in Christ Jesus, and He was with them and in them, *come in the flesh*, even in His own body, the Church; He, being in them, performed all things for them, He did all righteousness in them, fulfilling the righteousness of the law in them; they walked not after the flesh, having to do something, but after the Spirit, even believing, and having God in His Son to do all for them.

Daniel reveals the first setting up of this beast as follows, saying: "*And He shall confirm the Covenant with many, for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make desolate, even until the Consummation, and that determined shall be poured upon the desolate,*" that is until this day, which is the consummation of the desolation, in which the Church of Christ has been for twelve hundred and sixty years. When this beast was fully set up, then was the Night of desolation of which Christ spake, saying: "*the Night cometh when no man can work,*" saying also, "*and the Bridegroom shall be taken away, and then shall they mourn in those days,*" and they have been days of mourning indeed! Of this taking away of the Bridegroom, the living sacrifice and oblation, Paul also prophesied, saying: "*then shall He be taken out of the way, and the mystery of iniquity shall be revealed.*" That Iniquity, set up in the midst of the week, was fully revealed at the end of the week, and has reigned even since as Christianity and the Christian religion!

Daniel showed by the Spirit of Christ, that this Abomination should exist for twelve hundred and ninety years, saying, "*And from the time that the daily sacrifice, (He the Lord Jesus,) shall be taken away, and the Abomination that maketh desolate set up, shall be twelve hundred and ninety days.*" And the Lord Jesus Christ has revealed, nine times repeated in the Revelations, that the desolation produced by this abomination, the whole time the Church should be in desolation, in the wilderness overcome by the Beast, (which time as the Lord God liveth, shall be no longer,) should be twelve hundred and sixty years. Thus the abomination itself will last for twelve hundred and ninety years, and its desolation and power over the saints will be for twelve hundred and sixty years, even till within thirty years of its end and termination.

Notwithstanding God has revealed so repeatedly this desolation and falling away, the Christians, who say they believe every thing and deny nothing, will not believe that there is, or has been any desolation! No man knows his own character, what he is! so completely doth sin blind the eyes and harden the heart! When the Son of Perdition sat at table with the Lord, and the thirty pieces of silver jingled in his pocket, he did not believe that he was the Betrayer of the Lord, he who had preached His name, and done so much and suffered so much "*for the cause*," it could not be possible; therefore he confidently appealed to the Lord Himself, to prove his innocence, saying, "*Lord is it I?*" He thought, of course, it could not be him, he had strong faith and full assurance of faith—in himself! So the pious Christians think it utterly impossible, that they, with such great piety, are what they are, yea! what the Holy Ghost called them ages before, viz: the *Son of Perdition*, who should be revealed!

Thus the Abomination, as revealed by Christ, speaking in Daniel, was to be for twelve hundred and ninety years; the desolation of the church, under the abomination, as revealed by the Lord, speaking in John, was only to be for twelve hundred and sixty years. Also it is revealed in Daniel, that the whole time from his seeing the vision, till this day, when the beast and his doctrine shall be cast out of the sanctuary by the Word of the Lord and the Spirit of His mouth, and the sanctuary be cleansed, is two thousand and three hundred years. Thus God saith in Daniel, "*How long shall be the Vision, concerning the Daily Sacrifice and the transgression which maketh desolate, and to give the holy City to be trodden down? and he said unto me, until the evening and the morning of two thousand and three hundred years, and then the holy (City or People,) shall be made righteous,*" they having been till now overcome by Iniquity. Therefore, from the time of the vision, which Daniel saw, to this day, is two thousand and three hundred years, and, therefore, if this is eighteen hundred and fifty-one, the vision was four hundred and forty-nine years before the present computation of years began, for four hundred and forty-nine, and eighteen hundred and fifty-one, is two thousand and three hundred years!

How the second Beast was set up.

Thus hath Daniel revealed the setting up of the Abomination by the first beast, in the midst of the seven hundred years, in which the covenant was confirmed with multitudes of them that believed. Then was established that cruel, wicked dominion, organized as a religious system and corporation, pretending to inherit authority from the saints and apostles, who never sought nor had any earthly authority whatever, and pretending to have power from heaven to reign and rule over men's consciences in wrath, violence and unrighteousness! calling its abominations the Holy apostolic Church, and the Christian religion! The doctrine of this violent and bloody beast, is the doctrine of the Sea, the common doctrine of human nature, viz: the works of man which they falsely call good works, according to which men bless themselves in Everlasting Blessing, by their own work, not according to any law, (that is, according as their deeds deserve,) but with astonishing audacity give themselves heaven for their earthly deeds! As this doctrine of the doing and ability of man is the universal doctrine of the Sea, that is the world, and is the whole foundation of all the impure and defiled religions of the world, by which men are going to go to heaven, if they do something, this first beast is said to have come up out of the Sea. But the doctrine of the second beast is different. They vehemently cry out against and zealously oppose the first beast, for its doctrine of going to heaven, by the works and virtue of man, and say

in truth, that it is not the Gospel! they profess to receive and follow the true doctrine of the only true God, the God of Israel! they say they believe in Him only for Salvation, that they are saved by His Grace only, and not by man's works! Thus in words they confess the whole truth of God, which they afterwards deny. They are of the Earth, not of the Sea, not of the world of men who believe not and profess not to follow and obey the Word and Oracles of God. Therefore, this beast or dominion of men is revealed with exact appropriateness, as ascending out of the Earth, from the multitude and congregation of those who profess to worship God. This dominion or beast, was expressly set up in opposition to the doctrine of the first beast, and has ever since continued to inveigh and fight against that beast, because of its doctrine. Men of all kinds, a mixed congregation, united to set up this second religious dominion, in opposition to that first dominion. Some hated and smarted under the tyranny and oppressive rule of the first beast; some hated it for its exactions, its arrogance, its cupidity and insatiable avarice; some sought to build up political power, honour, or profit, to themselves, by its overthrow; and lastly, some few among them all, feared God and loved truth, and hated falsehood, lies, and abominations, as far as it was given them to understand, at the time. All pretended and professed, of course, to be contending for the truth of the doctrine of Christ, in opposition to the doctrine of the first beast. Thus the dominion, the beast, which arose, came up, out of the Earth, and was founded on the profession of the truth and the Word of God. It was, however, a mixed congregation of worshippers, all professing a wonderful zeal for the truth of God, yet most of them having united to set up the new dominion, out of pure hatred to the old one,—not because they loved righteousness, and sought to depart from all iniquity. God who searcheth the hearts and trieth the reins, would therefore try all these professors, who professed to love the truth of the gospel so wonderfully! There was to come therefore, an hour of temptation on the Earth, to try the religious professors, (them that dwelt on the Earth.) This time has since been upon the Earth, (the religious world,) it has been a day of great religious tribulation and excitement, Satan has poured forth a flood, out of his mouth, to overflow the truth in the vast multitude of follies and lies, so as to make truth itself, hateful and suspicious, that men might be led to believe, (as it is in this day,) that there is no truth! This temptation to come upon the Earth, the religious world, God, however, held back and postponed it, for the sake of a people of faithful and true worshippers, till they were passed away, who are called the Church in Philadelphia.

How the second beast has been continually coming up, out of the Earth, in the shape and name of some new sect.

The first beast is revealed as having come up, out of the Sea at once, a compact power and united dominion, and of this its compactness and unity, it has always greatly boasted, glorying over the second beast, on account of it! The other Beast, on the contrary, was seen *coming up*, not at once a compact power, like the first Beast, but *coming up, out of the Earth*, at different times, as religious, that is, earthly men, successively started some new scheme of religious improvement or reformation, forming thereupon some new name or sect; for it is "*that troop*" of many names. It has been continually *coming up* ever since its first beginning, and is still *coming up* even to this day, out of the earth by the formation, every now and then, in the religious world, of some new sect or denomination, each of them built upon some new religious idea, plan, view, or evangelical scheme. It is a beast of number and the whole number altogether is but one and the same thing, viz., man! a beast! "*It is the number of a man,*" saith the

Lord. Of the first beast the Lord says in His servant John, "*I saw a Beast rise up out of the Sea.*" But of the second Beast He says "*And I beheld another Beast coming up out of the Earth.*"

Neither of these two Beasts teach the truth, "*He that believeth shall be saved*" which would at once destroy them both, do away with their power and agency, and be an acknowledgment of God instead of themselves!

The first Beast teaches instead, that if you belong to it, to Mother Church as it calls itself, you shall be saved, and if not you are a heretic beyond the pale of salvation. *The second Beast requires men to take the mark of the beast.* It is not enough to belong to it, it teaches no such confidence in Mother Church, there is no salvation in merely belonging to it, but it furthermore requires men to take the mark of the beast, and to have the character and show of genuine piety in order to be saved. With the first beast, if you belong to Mother Church, and submit to it, in all things, you are a believer; with the second beast, if you take its mark and make a show of piety, you are a believer. There is not much difference, for the piety of the second beast is merely doing what the beast says is good to do, which varies with the time and age in any amount and quality. The first beast however appears more liberal and less strict, for if you are a true son of the Church that is enough; but not so with the second beast; for if you do not make an image to man and if you are not very strict and truly pious and *get a change*, your belonging to it will not save you! you must not only belong to it but you must also have the mark of the beast on your forehead or in your hand; you must make a show of your piety by looks or deeds, as the Lord revealed. The first beast has seven heads or objects of worship, the chief of which is the beast even man, (he who receives a deadly wound by the sword of the law, and then lives, does righteousness, becomes a saint and goes to heaven.) The second beast professes to hold the head even Christ, and to have no other head, and yet under the name of the *regenerate man* it sets up the same beast or head which the other trusts in, and teaches men to put their trust in man, and in his feelings and doings, thus worshipping the same beast.

The Condition of the Saints and People of God during the Desolation.

God has had His people and saints mixed up with both beasts during all the time of their reign and dominion. In all this time of desolation there have been saints and prophets of God, but because the Bridegroom was taken away they have fasted and mourned. It was given to the wicked one, to prevail over them and slay them and put them down whenever and wherever they appeared. They have been hidden ones, the meek of the Earth, cast out, persecuted, reviled, hated, overcome by the Beast, whom the world hath not known, but God hath known and sealed them for himself. Though in bondage to the flesh, they have been the Creation of God, branches of His Christ, groaning for deliverance, hating iniquity, and longing after Righteousness from God! They have sought after God in truth by the Spirit of Truth within them, all their righteousness has been from God though they knew not the glory of His righteousness, and the Sun of righteousness has healed them though they have not beheld on the earth all the joy and glory thereof! Many of them have testified the truth, preaching righteousness even Christ, though in sackcloth; they have testified the truth—yet not they men,—God forbid! men never testify truth, but the Spirit of God and of Christ which was in them. How many of them have been cast out and slain by the Beast, whenever it suspected or detected any of them; how many have been cast into prisons and put to cruel tortures and killed, the last great day will reveal! The number of them is that of a mighty host, who though put to death as heretics before the world, and as criminals with criminals, charged with all sorts of crimes and terrible doctrines, by the Beast

which delights in accusation and lies, yet God knew them and was with them, and will bring forth their light in due time, as the noon-day, when they shall shine like stars in the firmament of heaven! The day in which all the hidden things of darkness will be brought to light will reveal how many in sorrow distress and trouble, have been taken from the world, and immured in dungeons from the light of heaven, and there, where they thought to have found nothing but misery and death, they have found in darkness and gloom shut out from the converse of men, light, and life and blessing, such as they never would have found in all the glory of the world, and in all its deceitful promises of happiness! Thus the members of Christ, His own body, have been crucified with Him, and found in dying to the flesh and all its pride and sin, that they entered into joy unspeakable and full of glory! How these when led out to death in infamy and disgrace with cruel mockings taunts and scourgings, from savage priests, servants and ministers of the beast, have been in their afflictions held up by the right hand of God's righteousness, and been made joyful and glad by His presence—God knoweth, and that day will reveal! they are a mighty host out of all nations and kindreds, Jews and Gentiles, who like sheep have been led to the slaughter, of whom the world was not worthy—whose hearts have been purified by faith, who have trusted in God and His Christ, and have been clothed with righteousness and glory in the midst of shame, and spitting, and cruel tortures. These were all overcome by the Beast: as long as it reigned alone, men were afraid that even their unuttered thoughts should bring them under its tortures and oppressions.

Thus has God had His people and church under the first beast, but hidden, crushed, trampled under foot by its power! But the truth of God has been more plainly known, more openly preached and manifested, more brightly seen and taught under the power of the second beast. It was a great mercy of God to His people to deliver them from the cruel tyranny of the first beast, by raising up a power opposed to it, under which they had a freedom which would have brought death upon them from the first beast. Under this earthly religious establishment and power of the earth, or beast, the truth of God has had more freedom and freer course. It was, however, a kingdom of this world, a power of men, not the kingdom of God, which God suffered men to establish in mercy to His church and people, to give them greater rest and freedom of worship, than they had under the cruel dominion of the first beast. It is to this second beast, or dominion of men, that they belong who in this day have established a pious power and religious city, men of Belial, enemies of God's righteousness, who, after long fighting against the truth and doctrine of Christ, testified by His servants, though in sackcloth and weakness, have at length triumphed, and succeeded in overcoming and slaying the remnant of truth which was still upon the Earth, setting up a vile counterfeit of the truth, and a system of deceit and falsehood, which has been in part laid open and set in order before their eyes in the preceding pages of this book. This is the beast, the City of Confusion, the City of Sodom and Egypt, the Son of Perdition, the Antichrist who, it was revealed, should arise and prevail, as it now has prevailed, with all deceivableness of unrighteousness. It is the Beast which ascendeth out of the bottomless pit of the Earth, it is the man of sin, exalted in his pious pride, instead of and above God! This beast has succeeded, by deceit and under pretence of loving the truth, to cast down and overthrow the truth, which the first beast, by all his force and violence, never could succeed in doing. Thus Satan, having failed in open warfare, has succeeded by transforming himself and his ministers into angels of light! All this has happened as the Lord

Jesus Christ revealed it should come to pass before the coming of the day of Restoration, when God will build up the Tabernacle of Jacob which is fallen down, when "*the Mountain of the Lord's House shall be established above the Mountains,*" when, instead of a Beast like a Lamb, the Lamb and His kingdom shall be set up, and He shall reign for ever and ever! This time is at hand as the Lord hath revealed, saying, "*I looked and lo! a Lamb stood on the Mount Zion.*" Satan has known before that his time is short, therefore he hath set up all kinds of counterfeits and lies beforehand, to deceive men when it shall begin to come to pass, even counterfeiting the coming Kingdom, by setting up a people calling themselves "*The Latter Day Saints.*" But God will cause all this wickedness of man, to work together for good to His saints, to fulfil His purpose of Mercy and Love towards them.

The Revelation of the History of the Christian Churches, the setting up of the Abomination, the Universal Felling Away, the Rising of the Protestant Churches, and a history of them down to this day, the day of the Consummation; by the Lord Jesus Christ.

This wonderful History, given by the Lord Jesus Christ, nearly eighteen hundred years ago, commences with the opening of the Seals in the 6th chapter of his Revelation; (a brief history of all the churches from the first preaching of the Gospel to the present Time of the church of Laodicea, having been given in the preceding chapters, in the form of admonition to them severally). This History again commences with the first preaching of the Gospel, and is carried on continuously to the 10th chapter, in which God, speaking in His servant, pronounces the end of this Time; (for as the Lord said, "*it is not ye that speak, but the Spirit of my Father which speaketh in you;*") in which it is shown that the beloved who was to tarry till He came, after having tarried nearly two thousand years, should now tarry no longer, but led by the Spirit should take and eat the Word of truth, as the Prophet Jeremiah spake, "*Thy Word was found and I did eat it.*" John, the disciple whom Jesus loved, showed forth as a type His people and beloved of this day, who were to tarry till He came!

At the opening of the first seal is shown the triumphant course of the Word of God in the first Church of Christ. "*And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.*"

The opening of the second seal shows the condition of the next Church of Christ in the world, the Church in Smyrna, when there were cruel persecutions, and the saints of God were slain by men. "*And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*"

The opening of the third seal shows the next Church of Christ, the Church in Pergamos, in which the mystery of iniquity now began to work, and the doctrine of Balaam was held, for now the midst of the week was beginning. "*And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.*"

Now it was that the darkness of false doctrine began to spread and to be preached, for a horseman signifies a fleshly preacher. Now began first the doctrine of the balances of deceit, when deceivers having arisen and gradually gained an ascendancy in the assemblies, it began

to be taught, (though gradually and cautiously at first,) that you must do a little something, only however a little, in order to go to heaven! You must give at least a penny for a measure of wheat and a penny for three measures of barley. It is the doctrine which the orthodox of the pious Christians deceivingly call the "*glorious gospel*" and "*the wonderful grace of God*," saying, if you do a little piety, only a little, then God will be so very good; if you only perform a little condition, only give a penny, you shall have the bread of life! but if you will not give a penny, if you do not do something, then there is no wheat for you, then God will not give nor do! Thus they use scales with God, and make merchandize of His grace!

The opening of the fourth seal shows the condition of the next Church of Christ, the church in Thyatira, and the effects of this doctrine when it had spread and worked and become the reigning doctrine. "*And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*"

They had now raised the price from a penny to a great amount of contribution and doing, (and this is less deceitful, to say you must do a great deal in order to go to heaven, than to say you must do a very little or scarcely anything) Death and hell followed this preaching; even the knowledge of sin, the consciousness of not doing, which is death, and the agony and torment of a guilty conscience, which is hell. The doctrines of death, of weeping and penance, now prevailed. Now it was taught and believed that men must suffer and be miserable, and groan, and feel that they are sinners, and feel condemned—that is, damned—in order to be saved! The fleshly preacher, who preaches death and condemnation, and the necessity of feeling death and condemnation and conviction of sin, and who labours to work up in his hearers all the horrors and pangs of guilt and condemnation in their consciences, is described as *death on a pale horse*. By a horse is signified the strength and beauty, the energy and animation of the fleshly man, while chariots signify his bustling works and doings, "*some trust in chariots, some in horses.*" Death and hell, condemnation and misery, followed now with the pale horsemen, the preachers of death. They had pale woe-begone mortified countenances, the stamp and mark of deep and eminent piety. Joy and gladness were banished as criminal. Deep conviction of sin was in vogue, the death and condemnation which these pale horsemen carry with them wherever they go, calling it heaven and gospel. Now it was the midst of the week. There was a famine of the word of God, and hunger, want and mourning to the children, yet notwithstanding the spreading of false doctrine, there were still some few saints with whom the covenant was confirmed till the seven hundred years were ended. Now, fleshly men, with their pious doctrines and proud doings—the beasts of the earth—prevailed and destroyed men, turning them away from the faith, yet deceitfully, with the leaven of unrighteousness, only a little doing of man!

The opening of the fifth seal shows how the saints of God, having been persecuted, cast out and slain by the men of the earth, (the heast who began to prevail, and had now the ascendancy,) called upon God against the power and rage of the enemy, wondering at the mystery how God should suffer the wicked to prevail and prosper, and the truth and glory of God to be despised and trampled under foot by wicked men upon the earth. Well they might wonder, for it is a wonderful mystery, an abomination which astonisheth! "*And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and*

true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed, as they were, should be fulfilled."

It was shown to them that still there was a season yet to be, wherein the enemy should still go on to prosper and prevail and slay their fellow-servants and brethren. They were to rest and have patience till the time was fulfilled. But God avengeth his saints who cry day and night unto Him, (they take not vengeance, it belongeth to God only) and the just vengeance of God immediately followed when God took away His truth from the earth which they, the religious professors, loving their own earthly system of religion rather than the joy and gladness of God, had cast from them and despised. Hitherto the mystery of iniquity had worked, but God, who letteth, had let hitherto. But now at length the time was come of which Paul prophesied, when He, the sacrifice and oblation, should be taken out of the way. Now it was that the mystery which had been working triumphed, the Abomination which had been gradually setting up, was fully set up and completely established.

The opening of the sixth seal reveals that space of time in the which, while the many with whom God confirmed His covenant in Christ were gradually diminishing and departing, the Abomination which astonisheth having been set up, was now gradually prevailing till it was fully established. For these things which were thus revealed, before they came to pass, in a few words which are read in a moment, did not come to pass, in a moment. The setting up of the abomination had already begun and had been going on a long time in the midst of the week. It was completed and finished, and the falling away total and universal when the week was ended. Those who followed the heavenly truth and doctrine had been gradually falling to the earthly doctrines of men, like untimely figs from the fig-tree. In the time of the sixth seal, which lasted till the opening of the seventh seal, this event happened, and is thus revealed: "*And I beheld when he had opened the sixth seal, and lo, there was a great earthquake: and the sun became black as a sackcloth of hair, and the moon became as blood: And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand."*

There was a long and great tumult, trouble and agitation in the religious world, the earth, that is a great earthquake. The truth of the doctrine of the righteousness and salvation of God, His Christ, the sun was darkened. The works of man, of his doing and duty, that is the law, which is as the moon shining in the dark night of this world of sin and darkness, became with men instead of the blood and sacrifice of Jesus Christ, the moon was turned into blood. Men were to go to heaven now by their works, and performance of duties, ceremonies and observances, by their toil and labour, by flagellations, pilgrimages, and penance; they now withdrew themselves from the world into dens and caverns, and astonished mankind by their anchorite severities, for it is an abomination which astonisheth and is astonishing. Now the congregation of the Lord, the stars of heaven, fell unto the earth, they became earthly, following the earthly doctrines of man,

and the impure, defiled religion of fleshly man. The Scriptures, the word of life, grace and truth, which declare the glory of God, *the heaven*, became a hidden word, departed, closely rolled together and shut up like a scroll. All fell away, there was no exception. Fear and terror, and dark religious superstition, and fleshly awe, blindness, violence and ignorance now took the place of peace, love, and joy in the Lord. Now the first beast fully reigned, without rival, in all his power and glory; now the truth of God was cast down to the ground, and error, falsehood, superstition, covetousness, lust, and priestly pride and wickedness, the corporation of the wicked, the dominion of unrighteousness was henceforth called Christianity and the Christian Religion. So it has continued ever since, though in the midst of the desolation, God has had and raised up at different times a people who have known and preached His truth, though in sackcloth. Ever since this Time (which as the Lord liveth shall be no longer) the Church has been in the Wilderness, overcome by the beast; in death and mourning, not entering into Rest, but like Moses from the top of Pisgah, seeing the Inheritance afar off and hoping for it. The two witnesses of God have prophesied, but in sackcloth, till this day when they are both slain, and the long Desolation is now consummated!

The opening of the seventh seal shows that now the reign of the beast on the earth was total and complete, now the Bridegroom was taken out of the way. It has been shown in a chapter intervening, how God sealed and saved a remnant in all this Time of the abomination.

"And when he had opened the seventh seal there was silence in heaven about the space of half an hour."

There was now a total silence of the heavenly truth in the kingdom of the beast, for a season; its reign and dominion was now universal and established. The truth of God, his two witnesses, were not however slain as it is in this day by the beast out of the earth, but they were silent. No voice was lifted up against the beast and his doctrine, he had no opposition for a season. The heavenly truth was not killed, as it is now, but it was silent. But now God causes His truth to be raised up and taught under the power of a milder and gentler Beast.

The Rise and Progress of the Protestants.

Seven angels now prepared to sound, showing the things which were to come on the earth during this seventh seal while the abomination still continued. When the first angel sounded it is shown how the second beast should arise, the next form and shape of Christianity called Protestantism. But before this event happened called the Protestant Reformation, before the first angel sounded announcing this event, there were "*voices and lightnings and thunderings and an earthquake*," that is, a shaking of the earth, signifying commotions in the religious world. For God heard the cries of his people, his creation groaning and travailing in bondage. These voices and lightnings and earthquakes signify the various religious commotions which now began to occur on the earth (the religious world) previous to the rise of the Protestant power; making it to shake, disturbing greatly the peace of the first beast, which now reigned alone without any opposition, no religious power yet existing as a rival to it. Many saints of God arose at different times declaring the word and truth of God in opposition to the beast, these were the "*voices*." Such were Wickliffe, Huss and others, who prophesied though in sackcloth, before any permanent Protestant power, a second beast, arose. These and others preached the truth of God, as God gave to them, but they set up no power nor dominion in opposition to the beast.

After the voices, when the first angel sounded, those events happened in the earth, (the religious world,) which ended in establishing a new earthly religious power and dominion. This is what is called the *Protestant Reformation*. The religious character of the Church which now arose is here revealed, showing what was the condition of the people of God under this new ministration. "*The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up.*"

This was the Church in Sardis, the first beginning of the Protestant churches. The people of God were under a ministration of death, under the law and the knowledge of sin, which is death. It is a ministration which is glorious; for to trust in the blood of atonement by Jesus Christ, to long after deliverance from all evil-doing, to seek and thirst after righteousness, to hope for it from God by His mercy, (though yet we have it not, and receive not the Promise), is glorious, but it hath no glory in comparison with the ministration of life in Christ Jesus. They now suffered the hail and fire of the law, and were burnt up because of sin; but the hail and fire were mingled with blood, with a knowledge of Christ and the redemption which is by his blood. In the midst of suffering, sorrow and condemnation, because of sin, they had hope and trust in the blood of Jesus Christ, beholding and trusting in the mercy and compassion and love of God in His sacrifice and blood-shedding. This church has a great name for life at this time of the reformation, but they were dead though they knew it not. The Spirit saith unto this church, "*thou hast a name that thou livest, and art dead.*" They were burnt up by the law, by its hail and fire, knowing sin by the law, as many of them as were of God, trees of his planting. They were flesh, that is grass, but green grass; that is, having the spirit of life, even of Christ in them. Though in the flesh carnal and under the law, vainly supposing in their fleshly wisdom and pride that the knowledge and perception of sin was the knowledge of God, that suffering condemnation for sin, and groaning after righteousness, was righteousness, and that their death was life, yet they believed and saw and hoped in the blood, and that is a precious and a glorious hope.

This was the beginning and rise of the second worldly form and earthly shape of Christianity, when a new religious empire and dominion was established on the earth, and another beast or religious dominion ascended out of the earth, as is more fully revealed in a separate chapter. Under this dominion the truth necessarily had freer course and was better known, for this power was established on the express profession of the truth and in direct opposition to the doctrine of the first beast, it arose out of the earth and contended against the doctrine of the sea. Therefore though it was an earthly kingdom of earthly power and glory, which men and politicians had established, a kingdom of this world, a religious political power, and though "*it exercised all the power of the first beast*" and overcame the saints who were mixed up with it, yet, notwithstanding all this, the saints of God in its midst had such freedom under it as they had never before had under the savage beast, since the first setting up of the abomination which had made desolate. This beast being founded on the profession of the truth could not openly crush the truth like the first beast, but was obliged to make an appearance of loving it, since it was founded on the profession of it.

The history of the Church of Christ under the now established Protestant power, that is, under the second beast, which now had ascended and was ascending, is thus continued, showing how the truth had gone on prospering and prevailing among the saints of God in the

midst of this second beast or kingdom, and under its dominion. *"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea : and the third part of the sea became blood : And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed."*

After the first Church in Sardis had passed away, the truth of God now prevailed and grew mightily, and the saints of God in this time are called by the Spirit, the Church in Philadelphia. They had now emerged more fully and more completely than the former children out of the blindness, superstitions and terrors of the first beast. At first they had hardly shaken off, and only with fear and doubt, many of the superstitious practices and doctrines which they had been born under, and accustomed to revere. But now a generation arose which had not been polluted by connection with the first beast ; the Church now had a *"little strength,"* being strong *"in the Lord."* Therefore the law, that great mountain burning with fire, was cast from them into the sea. They believed unto greater salvation, they boasted in the Lord, in his righteousness, His salvation, His eternal power and everlasting love ; their boast was not in man and his wonderful personal piety. They now had faith, *"as a grain of mustard seed,"* and this mountain was cast from them into the sea. The heavy load of that mountain of wrath, burning with fire, was taken off their consciences, *which were purged from dead works,* (from the fear and terror of having to do our works, from the condemnation for not doing our works, which, after all, are but dead works, the works of man, that is, of the dead.) They walked in the righteousness of God, receiving Christ Jesus to be with them and in them, doing all things for them. By Him, therefore, they were truly delivered from all iniquity, receiving Him to fulfil the righteousness of the law in them, according to their faith. The world knew them not, but God knew them, and loved them. Now the fear and terror of the law was removed off from them and cast into the sea ; that is, men seeing their good works, (yet not theirs but Christ's, who dwelt in them,) greatly feared, and glorified the God of Heaven. The world around them, perceiving the truth and reality of heavenly things manifest in them, feared God ; the terror of the law was cast upon them, they boasted not of the dignity of human nature, of their power and the beauty of their philosophy and virtue ; these, their ships, were destroyed. Instead of being sure, (as now they are,) at the very sight of piety and religion, that there is no God, and that all is mere talk and deception, they feared when they saw the righteous works and manifest power of Christ, in these the servants of God ; many were slain in their consciences, *they died,* and many were constrained by their fears to become religious, that is, *"they became blood,"* professing to believe and hope therein. Now the Earth receiving the rain from heaven, serving God, hearkening to His Word, brought forth fruit, not briars and thorns only, as in this day, and it was blessed of God. The nation and people among whom they chiefly were found, were blessed of God for their sakes, for they feared God on their account. He gave wisdom to the rulers and prosperity to the nation, and this is the cause of that earthly blessing and national superiority which men, in their pride and ignorance, foolishly attribute to *"Anglo-Saxon blood !"* It was thus God blessed the Jewish nation above all other nations and people ; but after that they refused to hear Him whom He had sent, they were punished with a curse, a scattering and an overthrow, until this day, such as never before ever befel any other nation or people. So will it be with the Pious Christians, who consider not these things, and are not turned to the Lord.

Now it was that among Protestants, the heavenly truth and doctrine of God, of the righteousness of God, not of man, was generally received

by the Earth, the professors of religion. It was something now to be a Protestant, for Protestantism was not an ostentatious show of savage piety, a whoredom and abomination, either atheism, liberality and philosophy, or the vile worship of the beast and his image, a setting up of man, or of the sentimental feeling altered man! (The truth then received on the Earth, though gradually darkened and partly extinguished by the tribulation which follows, has never since then been utterly slain, *till the present day*, when the two witnesses of God, His Law and His Gospel, which testify together, and testify only righteousness, now are both slain by the beast out of the bottomless pit, the doctrine emanating from the unfathomable depths of the deceitful and desperately wicked heart of the proud, vain, personally pious man.) The Church was still in the wilderness, it was still the time of desolation, the holy city of the people of God was still trodden under foot of the Gentiles, and the Beast, the Ecclesiastical power, persecuted the saints of God, but it was not the consummation of desolation, as it is in this day. It was given to the witnesses of God to prophesy by His servants, though in sackcloth, and in the midst of revilers and enemies. They, the servants of God, preached and contended for the truth, according as it was given, though the beast ruled and prevailed over the earth, persecuting, overcoming, casting out the saints of God. Yet in spite of the beast, in spite of Ecclesiastical tyranny and oppression, the Church of Christ multiplied and increased.

But it was a mixed congregation; there were mixed up with them those who received the truth, but not in the love of it, who cleaved unto them with flatteries. There were enemies, ever since the so-called Reformation, mixed up with them, who found their interest or glory in professing to receive the truth; therefore the hour of temptation was coming, to try them that dwelt on the earth, (the religious professors,) which hour God had hitherto restrained for the sake of his true and holy people.

Now at the sounding of the third angel cometh the temptation, and the righteous vengeance of God, who taketh vengeance, to whom alone it belongeth, who especially rewardeth all those who say they love him, when they are liars, and love not the truth, but love this world and its lusts; who say they are Jews when they are not, but are of the synagogue of Satau. The honey-comb of the Gospel, of Blessing and Love, the gift of righteousness in Christ Jesus, without the works of man, is distasteful to those who secretly desire their own glory; they ever lust in their hearts after the flesh, that is, after doing something themselves, that they may have whereof to glory. God will separate the wheat from the chaff, He will try all them who profess to worship Him, but who worship the beast, having hope in man to do! They who are of the truth, who love God and righteousness, will stand the trial and endure, for they trust in God; but they who are liars will not be kept, for they trust not in God to keep them.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

This was the beginning of the temptation to come on the earth, to try them that dwell on the earth, the professors of the true doctrine and worship of God. The tribulation was not to come in all its fullness till the church in Philadelphia was passed away. The falling of this star was the beginning of that which was to come to pass. The signification of the above words is this: there suddenly arose a new doctrine in the earth, (the religious world) a doctrine the very contrary of the truth hitherto received. *A great star which fell from heaven* signifies a distinguished man of the congregation of those who

professed the true worship and faith. *Falling from heaven* signifies departing from the true and heavenly doctrine. This man now appeared bringing a new light or doctrine, pretending to be great truth, *burning* as if it were indeed *a lamp and a light*. It fell upon a great portion of the people of the earth, (the waters,) perverting, wresting and embittering the water of life, the word of the Scriptures, by its new interpretation. The name of this star was Bitterness, or Wormwood, and the name of the distinguished man or great star who now appeared was *Arminius*, a name composed literally of the root of the Hebrew which signifies bitterness or wormwood. By his doctrine he made the waters of life bitter indeed; destroying the life and hope of many; bringing in a bitter doctrine; teaching that man must be the beginner; he must first begin and do, before God will be good and gracious; teaching that God is not good from everlasting to all them that hear His word, who are of God, His creation in Christ, His chosen, that He hath not created them His peculiar people in Christ Jesus, before the foundation of the world,—that it is not by Him, nor because they are of Him, His creation and beloved, that they hear and believe, but that it is by their own will, if they will, and not of the will, mercy and Love of God only! This new doctrine, *the root of bitterness*, now first sprung up in the Protestant churches, conveyed in disguised and deceitful language, in a pious manner, so as to beguile the simple, and to appear as if it was really true, *as it were a lamp*. It was a marked and memorable event, and it so troubled the churches, that a solemn assembly of delegates from all the Protestant countries in Christendom met together to discuss and decide upon the doctrine. This assembly from all the Protestant churches was called THE SYNOD OF DORT, after the place (a city in Holland) where they met. For it was a root of bitterness which sprung up and greatly troubled the earth. The doctrines of Arminius were there publicly examined, discussed and debated, and finally, after long debating, were publicly condemned and rejected by the Assembly, so strange and novel to the Earth at that time was the doctrine which now is the universal doctrine of the Earth, (the religious world) and which now it is in their eyes heresy, madness and folly to think of calling in question. These doctrines, however, had many secret friends, and worked like leaven, gradually spreading during all the time of the years that the third angel continued his sounding. At length, after slowly and surely spreading, working like leaven, and prevailing, they produced in the earth the religious world of the professors of truth, the effects which are revealed at the sounding of the next angel. *“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!”*

Such was the effect of this root of bitterness! such was the darkness it produced; such was the great and terrible change it brought upon the earth, the religious world. The law, the gospel, and the people of God were now in part smitten with darkness. Ever since this time, error falsehood and false doctrine have been spreading and increasing in the earth, till falsehood has come at last to be exalted as undoubted truth, and the truth to be cast down, despised and laughed at as undoubted falsehood. It is the natural doctrine of human nature; it has gradually brought back the Protestants to the old beast in almost everything but the name; it has *naturalized* the Truth in such a manner as to make what is called the gospel to be merely a

system of human learning and wisdom, such as may be learned and acquired at the will of any man if he pleases to study hard, the same as any system or learning, or trade of the world! While falsehood, and with it wickedness and crime has increased in the earth with the spread and increase of this doctrine, it has also increased in the sea; for, when they who profess to serve God, serve Him not in truth, the name of God is blasphemed in the Sea (the world) through them. When the Earth departs from the truth, then the Sea casts off all fear and rages boldly; when the gospel of God is darkened in the earth, the fear of the law of God is removed from the sea; when *the day is smitten the night is likewise!* Before this time the open enemies of the truth, of the righteousness and gift of God, had been potentates, prelates, and men of the world, not professors, not the Earth but the Sea; men who looked to religion established by worldly authority, for power, fortune, or fame; men who really cared not a straw for God, or for anything beyond the glory of this world; who saw the necessary ruin of all their earthly worldly dominion in the increase of the heavenly doctrine. But ever since this time, the enemies of the truth have been the Earth itself, even the very same who profess to follow the very truth. The new system of Arminius gave them now an opportunity which they delighted in, to declare their enmity to the truth, while they still appeared to follow it, and even with greater zeal—such is the deceitfulness of sin. Henceforth the doctrine of Christ which in the measure given, had been the universal doctrine of the Earth, became gradually odious and contemptible, and cast out by the majority of professors; at the same time, the few men left who still held fast to the things which yet remained, greatly encouraged and emboldened by their fleshly unrighteous conduct, the enemy, the man of the earth, in resisting and fighting against the truth, being puffed up with a little knowledge, not built up in love. All these things came to pass gradually and unawares; first there was only in part a darkening of the sun, the doctrine of God's righteousness, even Jesus Christ, THE WORD: it took time before the new doctrine could fully exterminate the old truth, as it now at last has effectually done in this day.

When thus death, darkness, and lukewarmness had smitten the people and church of Christ, and the earth (the religious world) had now chosen wormwood, bitterness and death, rather than the honey of truth;—after it had continued thus a due time, in silence and quietness, a day of tribulation was at hand which was announced by a cry of

Woe, woe, woe, to the inhabitants of the Earth!

When the fifth angel began to sound, then began to arise a new set and kind of Christians, who came with a new Christianity, a new set of doctrines and practices, and a wonderful show and profession of man's piety. There came now a great religious tribulation and agitation on the earth, a diabolical activity of deceit, wickedness, and religious show and exaltation, under the imposing name and appearance of a wonderful reformation zeal and advancement, in evangelical piety and religion. It was a tribulation, such as never before was upon the Earth; no, nor ever shall be. It is the tribulation of which Christ spake, after which the sun and moon should not give their light (the two witnesses of God being killed as it now is this day) and *then*—(when all is fulfilled, and God hath gathered together His people, and established His holy mountain above the tops of the mountains)—“*then cometh the end.*”

A wonderful sect, that is nation of the Earth, (the religious world) even an army, now arose, fighting with teeth as of lions against the remnant of the truth yet on the earth, the truth of God's election of Grace, of His everlasting love towards His chosen people. Now began the

great religious agitation, which has ended in this day in the triumph of the beast out of the bottomless pit, by its killing the two witnesses. Now arose a people, the beginning of the present generation of pious Christians, professing to possess all former truth only in more abundant and greater perfection; a proud, boastful, vain, self-conceited, and self-exalted people; an army of destroyers, who have destroyed like locusts all that was green upon the earth, and who have now covered the earth (the religious world,) in all its sects, and names, with their doctrine. These spiritual warriors, proud fleshly men, have gone forth, like horsemen, over the earth, with *rattling chariots*, an incredible bustle and activity, *running to and fro in the city*,—the great religious city of Sodom and Egypt,—running upon the wall, climbing up upon the houses, entering in at the windows, like a thief, leaping and jumping, as the prophets Nahum and Joel described them of old! The Earth, (the religious world,) as the prophet spake, quaked before them. The old inhabitants of the Earth, both Catholics and Protestants, looked on with fear jealousy and alarm, at the boldness, the zeal, the energy and progress of this deceitful and deceiving beast, which had ascended out of the bottomless pit. at its bustling movements, its triumphant revivals, its anniversary parades and exhibitions, its moneyed institutions and confederacies, among the various sects, which all joined with it in one general doctrine of *Mun*, now form one great, religious, pious City, having many streets or different divisions and names, forming a great **PIOUS POWER**, called by the Lord spiritually the **CITY OF SODOM AND EGYPT!**

The rise of this army or nation of the Earth, is revealed, and a full description given of them, in this ninth Chapter, in a few verses; and their character was thus revealed and read by men, nearly two thousand years ago! for He who described them so minutely, knoweth our thoughts afar off!

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

A star which fell from heaven, signifies as before, an eminent person, who forsook the truth of the heavenly doctrine, of the Everlasting Love and Blessing of God: in this case, it was a man of great learning and wisdom after the flesh, the leader of this nation, or sect of the Earth.

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

Having the key given to him, even power to work upon the hearts of men, he opened the pit which God had kept shut hitherto; he now opened all the flood-gates of the pride, vanity and self-conceit of the hearts of ignorant and vulgar men, (even the heart of the Earthly man, which is an unfathomable pit of deceit and wickedness,) and he let loose the great smoke of the pit.

This is the Beginning of the Beast out of the bottomless pit, which, after constant fighting against the Truth, that "**THE LORD, HE IS GOD,**" has at length, in this day, completely triumphed, and enthroned **MAN**, **SINFUL MAN**, above the throne of God! Now the bottomless pit was opened:

"And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power."

Out of which smoke of religious vanity and pride, came forth preachers of vanity and lies, called locusts, because they destroyed the Earth, destroying men by their deadly doctrine; but they had no power to hurt the elect of God!

"And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man."

They did not kill men, but only tormented them, stinging them like scorpions, working up in them, feelings of torment, and the terrors of a guilty conscience, and then causing them to swell; men were not slain by the law, through them, though they talked a great deal about feeling convictions for sin, and what hell-deserving sinners they were; yet they were not killed, they had not the knowledge of sin, which is by the law, and which is death. Power was given to this sect to torment men five months, that is one hundred and fifty years!

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

It was in these days, by this sect, that the doctrine of a religious Experience was first set up. Henceforth Faith and Hope, and every thing, all knowledge and all righteousness, has been made to consist in having an Experience, in feeling convictions for sin, in feeling that you are a hell-deserving sinner! Henceforth men tried to die! to suffer, that is, to feel death! henceforth it has been a rage among them to outdo each other in telling what dead, wicked, filthy, corrupt, hell-deserving sinners they feel themselves to be! Thus they feast themselves on death, and they, who despise the sweetness and honey of the truth of God, fill themselves with gall, bitterness, wormwood and death. But! righteous are the judgments of God! they who boast and imagine that they can get life and go to heaven, if they please to do something, can not even get death, no! not even death! with all their labour and trying hard to feel it! The Lord here reveals how they could not find the death they sought, but it fled far from them! They know not what they labour hard to feel! The terrors of the law, its dreadful sword, instead of killing, makes them leap for joy; the more they feel they are hell-deserving sinners, the more they rejoice, for they have got "an experience!" instead of being killed, they are happified! Thus they glory in feeling sin, in their shame, instead of being killed, ashamed, confounded, abaced and smitten with terror and death, because of sin! The prophet Joel, by the spirit of Christ, spake the same thing of them, and showed that, when they try to kill themselves in their consciences, by the sword of the law, that is, to feel what bad, wicked sinners they are, they can not do it, saying of them, "and when they fall upon the sword, they shall not be wounded!"

"And the shapes of the locusts were like unto horses, prepared unto battle; and on their heads were, as it were crowns like gold, and their faces were as the faces of men."

A more personal description is next made of them, showing their boastful character; how, after being stung and tormented, so as to feel what sinners they are, then they become swollen bodily and puffed up, shouting, "glory. glory," having on their heads counterfeit crowns as if they were the undoubted people of God, crowned with glory; but their crowns are counterfeit, their ecstasy a delusion; the crowns are only "as it were, like gold." Yet such was the completeness of their counterfeit, that they appeared to the world, by their fierce religious zeal and pious strictness, by their demure looks and apparent humility, ever groaning and complaining what sinners they are, and by their boasted feelings of wonderful happification, beatification and glory, as if they, and they only, are beyond all doubt, the veritable children of glory! It is here revealed how the whole was a show and counterfeit of Satan! With all their boasting of glory, they knew not and saw not the Sun of righteousness! it shone not upon their faces, their faces were as the faces of men!

"And they had hair as the hair of women, and their teeth were as the teeth of lions."

But though their faces were the faces of men, while they gnashed with their teeth, fighting zealously like lions against the truth of God's everlasting love and his election of grace, (the truth that God hath a

people, and giveth life to whom He will,) while they thus showed their teeth against God, for they *had teeth as the teeth of lions*, they did not look like lions, on the contrary they looked humble, demure and modest, and wore their hair long, and smoothed down in front like women; they had hair as the hair of women! It is well known that in England, where they arose, such was their manner of wearing their hair, like the hair of women.

"And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle."

A breastplate signifies righteousness. It is here revealed how they inculcated a severe, rigid, iron-hearted righteousness, attacking men even in all their little comforts and enjoyments! The noise, bustle, and exhibition they made when they met in conference or in camp-meetings, is described by the noise of the sound of their wings, and the rattling of chariots! they are likened to horses running to battle, with such zeal did these religious horsemen go forth to destroy the Earth.

"And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months."

Here it is revealed that they had tails, but no heads, showing how they were (in England, where they originated,) men of the baser sort and lower classes, they had tails; "the prophet that teaches lies, he is the tail;" but they had no heads; "the ancient and honourable, he is the head;" and these were not among them! It is here again repeated, that their power to torment men was to last one hundred and fifty years; the end of them is nigh at hand, for they have now existed about one hundred and forty years already.

It is next revealed how they had a king over them, the angel of the bottomless pit, the founder of their sect, who ruled them with absolute and despotic sway, and whose word is a law to them to this day. This was JOHN WESLEY, a man learned in Greek and Hebrew, who was a destroyer of men by the evil and proud doctrines which he taught, puffing them up with the vain, conceited idea, that if they pleased, if they only chose to do some things, they would go to heaven, in spite of God, and without his election. Yea, he proudly said, that if it was so, that God chose from everlasting whom he would take into heaven, if He had any election in the matter, then he was a destroyer of men! (thus blaspheming hypothetically with an "if," so that both he and his followers can positively deny that he ever thus blasphemed. Such is the art and cunning of the serpent!) Thus he, a great destroyer of men, called God a DESTROYER, saying that the few men left in his day who preached the truth of God made God a destroyer of men, by the true and holy doctrine which they taught, though in weakness and sackcloth. Thus the servants of the devil being accusers, that is devils, called Christ, when he was in the flesh, a devil. This man, the king over them, who called God a destroyer, had been named of the Lord Jesus Christ, who saw and knew his thoughts, ages and ages before he was born, the DESTROYER! The name was given him both in Greek and in Hebrew, for he was both a Greek and a Hebrew scholar. It is thus revealed:

"And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon," which name signifies Destroyer.

"Righteous art thou, O God. and just art thy judgments! Who would not fear thee, O king of kings!"

All these things the Lord Jesus Christ revealed long before they came to pass, as they have now come to pass in these days, describing minute particulars concerning Antichrist,—even how demurely they combed down their hair—as David by his spirit described also minute

particulars of the same unimportant character, concerning Christ! even describing the little circumstance of the common soldiers throwing dice for his clothes, as he was suffering on the cross, which also is what the Pious Christians do now in this day, in spirit, as they did bodily, towards Him whom they have crucified afresh. For while in mocking, and without truth in their hearts, they call Him King and Saviour, they make it a chance, an accident, and, as it were, toss up who shall be saved, appropriating to themselves His garments, while they crucify Him. They do this, making the salvation of God and the gift of righteousness by Jesus Christ to depend upon some present accident and contingency, some trifling, momentary deeds or feelings of profane and impure men and women!

Three Woes were pronounced; one of them is passed, there are two more to come. When the Sixth Angel sounded——(it is now sounding, and has not yet finished; when the Seventh Angel shall begin to sound, the Mystery of God shall be finished, as He hath declared to His Servants, the Prophets,)——when the Sixth Angel sounded, then began the Woe and tribulation, the religious excitement and active campaign of the beast out of the bottomless pit, in another part of the world, even here in America.

"And the Sixth Angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

"Saying to the Sixth Angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

The great river Euphrates is that great and fertile river or people, called America. The four angels signify the whole number (or square) of messengers, or angels of religious fury and zeal, which were now let loose for an appointed time, having been bound and restrained in America, hitherto.

"And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone."

The spiritual horsemen, the pious warriors are here described, who now went forth in immense numbers, (God had numbered and knew them all) They went forth with pious zeal, on the length and breadth of the land, killing men, preaching hell-fire and brimstone, which they call the Gospel! "Out of their mouths issued fire and smoke and brimstone!" Their breast-plates, that is the different sorts and qualities of righteousness which they inculcated, are here described, some being better and of a finer sort than others, some being nothing but brimstone-righteousness. Only three kinds of breast-plates are now mentioned, inasmuch as the iron-righteousness of the other one has been mentioned already before.

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.

"For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

There were four of them, but only by three were men killed in their consciences; for the Methodists, who are of the four, do not kill, (as it is revealed before,) but only torment and sting men, and then afterwards puff them up, or happily them, as they speak. In England, where the beast from the pit first arose, it is shown they had no heads, the ancient and honorable were not among them; they only had tails; but here in America it is expressly said they have heads, and it is so; for here, in this great river Euphrates, the ancient and honourable, such as Members of Congress and others, (heads,) all join in the religious pious movements of the beast, presiding at their Meetings,

Anniversaries, and other Assemblies, when the chariots rattle and the horses snort, as the prophet Jeremiah has described them!

All these religious horsemen and spiritual warriors now went forth with the fury and valour of lions, doing religious wonders, getting up revivals, killing men in their consciences, stinging and puffing them up, working upon them to get religion, to fear and become pious! to fear fire and brimstone, not to fear God! to get religion and feelings, not to do righteousness!

"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass and stone, and of wood, which neither can see, nor hear, nor walk:

"Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Here is plainly shown the fruit of all their fleshly zeal, the terrible consummation of iniquity and crime which in this day they have brought to pass upon the earth among men, by their doctrines, which have been laid open and set in order before their eyes in this book. This, as here revealed, is the end of it all! this is the Millenium they have promised and produced! a day of violence and crime, of wantonness, recklessness, covetousness, pride and licentiousness! a universal demoralization, corruption and up-rooting of society! a day of gross darkness, in which men believe in all sorts of sorcery, witchcraft, folly and delusion, in luck, fortune, accident, mesmerism, fortune-telling, clairvoyance, religious mechanism, knockings, and all the schemes and delusions of the devil, trusting in everything and anything rather than in God! yet men think they believe in God, while thus they worship devils; it is a frightful consummation; a day in which cupidity, vain-glory, violence, and disobedience to authority is a glory, and men are righteous, yea, virtuous and going to heaven, if they only profess to drink nothing but water, joining the beast in some of his ways, taking his mark and the number of his name. Such is the righteousness they have brought to pass by teaching man's personal piety, and his doing pious wonders, rather than to have the righteousness which is by faith, the doing of Jesus Christ. Thus the Lord described, ages ago, this evil day and time, the impenitence, sorceries, idolatries produced by Satan working deceitfully in the hearts of men against Christ! While some are killed and tormented before their time, the rest do the works of their own hands, and trust for happiness, that is, blessing, in sorceries, witchcraft, and devils, in gold and silver, and brass, and stone and wood, property of all kinds, goods which cannot bless, nor give peace to the conscience. They repent not, and turn not away from doing evil, by all the fire and brimstone preached to them; they commit malice, hatred, slandering, back-biting, murders, fornication and thefts, not repenting nor turning from these deeds by all the religious services they pursue; for fire and brimstone, as it is here plainly revealed, produce no repentance! Such is the consummation they have brought to pass!

It has never been so before in all Christendom, as it is now in this day! The two witnesses which testify only righteousness, the Law, that it must be done, the Gospel, that Christ does it, were never before in all the 1260 years, utterly cast down and slain, as they now are. Thus when Satan fought violently against the Truth, he could not prevail; but he has prevailed by deceit, looking *"like a lamb,"* fighting against God and His Christ, in the very name of God and of Christ.

Thus it has happened with the few among the Christians who once had the truth according to the measure of the gift, and who professed to obey it. While they had not totally forsaken and overthrown the law of righteousness, they were the salt of the Earth; but now the day is come when the best things are the worst; when they who showed

the greatest zeal against abominations and lies, have set up the greatest of all abominations, turning the truth of God into a lie, by their counterfeit, their scheme of vital piety and experimental religion! Satan, in his servants, has taken the houses of God into his possession, and patronised the truth, that he might pervert and destroy it! Having gained the ascendancy, he is going about with great pretended zeal for one single virtue of the belly, to set aside the true righteousness, the object of his former zeal and patronage. He now says in effect, "*Away with all your Gospel; there is not sobriety enough in it; first make men sober, set up the Temperance cause first; let all righteousness consist in not getting drunk!*" If God permitted this time to continue, the Truth would soon be clean blotted out, and forgotten forever on the earth among men. Satan has in this day produced such a consummation of desolation, idolatry and crime, that now Atheism and philosophy triumph openly over Christianity and the Christian religion. Christian pride and covetousness have reduced the communities of Christian people to such a condition of pauperism and crime, that Atheism cries *Shame!* and the Christians, not believing in fact in their own system, are joined with the Sea, (the world and its philosophy,) in devising plans and schemes to ameliorate the social miseries of the Christian world, and remedy the effects of Christian wickedness. For they know not, they believe not the law which brings this curse upon them by their own works; also to them there is no God, merciful and gracious, to remove the curse from those who put their trust in Him, giving them the Righteousness which brings peace and blessing; therefore they resort to Atheism and Philosophy, to improve their Christianity! They look to strange gods to save them from the ruin manifest upon them! They laugh at the very thought of receiving Jesus Christ to come unto them and be in them, and yet they look to Gods within them, to save them, even to the "principle of virtue," the "principle of religion," or the "principle of charity," or any god of their own, some inward light or imagination, or virtue of man, to be in them to bless them, doing wonders of good; and they think to produce these gods within themselves, by education and "*Christian effort*;" they who mock at God and His Christ, hope in *sanctified human nature* to do something for them and bless them! By giving personality and a name to imaginations, even to man's feelings and virtues, they set up gods, and have as many gods as the ancient Pagans; they believe in Christ as Tiberius did, who, being piously disposed, proposed to the Senate of Rome, to enrol his name with and among the names of the gods. They do the same; but while they talk of the "dear Redeemer," they only honour their own gods, trusting in money, or their regenerate selves, or to some virtue, power, principle, or inward feeling, some imaginary creature and god within them. All these imaginations, names, principles and inward lights, feelings, or powers, in which they trust to do and to save, are man, or some feeling, or some virtue of man; that is, they are the beast, or his very image! It is a consummation by which Christianity has become a refined, genteel, and disguised system of idolatry, wickedness and witchcraft, a rank denial of, and Apostacy from the true and living God! Thus has Satan brought Atheism and Idolatry to triumph among men over Christianity; for they hope in their philosophy, their efforts, their schemes, their inward principles to make them happy, that is, blessed; they have no hope in God; God is out of the question. His Law, THE IMMUTABLE LAW, first righteousness and then blessing, is perfectly laughable to them all; going to church and then going to heaven is all their law, or doing the best you can, that is, just what you please, and all will be well! Never was there such a

time among men, of impudence and insolence towards the God of heaven, wherein men, piously exalted above God, make a sham law for themselves, and are going to heaven in utter contempt of God's law and will! The adversary has succeeded in bringing about this day of his triumph, not as an enemy, but as a professed attached lover and friend! "*It was not an enemy*," saith the Lord Jesus Christ in David, "*but THOU*." It is the *Son of perdition*! The sword, the prisons, the fire and faggot of the first beast, never could accomplish what the beast out of the unfathomable pit of the earthly heart of the pious man, pretending to preach Christ, has now in this day at length accomplished!

They encourage themselves in rejecting the truth, because it is so severe upon them, and so they say it is not charity! As Balaam did, they despise the voice they hear, who, if he had hearkened and turned back would have saved his life; (they who are of God will hear, by whatever creature He may be pleased to speak.) It is charity to set in order these detestable abominations, that they who are of God, and are deceived by them, may hearken and consider, that they be not torn in pieces. It is charity to "*make Israel know his abominations*," that he may hate and forsake crime, for their system and doctrine is crime. It is criminal to misrepresent men, to attribute to them things they have not said, to falsify what they have said, to forge lies of them, to say they have spoken the reverse of what they have spoken! This is a crime. How much more criminal is it to deny God's words; to tell lies of Him; to say that He is not the Creator of His people, of them who hearken to His voice, whom He will bless; to say that He does not give for nothing, He sells! to attribute to Him the austere churlishness of wicked man! It is crime and felony to counterfeit an earthly document or coin; how much greater it is to set up the counterfeit of man's wisdom, instead of God's! It is charity to show forth these detestable abominations which destroy men, which fill them with malice and religious hatred, with agony, distress and madness, which have brought about this day of the consummation of desolation. It is written for their sakes, who are of the truth, who will hear; that they may be cleansed from all these abominations, and be filled with blessing, being purified and made a holy habitation of God. For God will now cleanse His people, His sanctuary, by the word of His mouth, and dwell in them. "*There shall no strange god be in them.*"

The wisdom and mercy of God has suffered the Abomination of the two Beasts to prevail so long. This salvation from the flesh, which is sin and iniquity, in which we are born and shapen, is an unspeakable gift. God hath now taught us this fact by the teaching of ages; He will have us to know that to be brought out of this pit and dark prison of sin, ignorance and enmity, is His doing, and His mercy. If He had always given to the redeemed from among men, on whom it is His good pleasure to have mercy, to enter at once upon the Blessing and the Gift, without remaining, (many of them for ages,) in the flesh and under the law, travailing in pain, we should not have known the fact, that, IT IS NOT A MATTER OF COURSE THAT WE ARE SAVED AND BLESSED! Now we know that the gift of Eternal Life, (even to believe in His name and receive Him whom he hath sent, His Word, to come unto us,) is not by our doing something; God forbid!

God took HIM away in His wrath, and left His people so long in desolation, not only because of their sins, but also in His mercy to generations to come, whom it was His purpose to save and bless. Therefore Christ has waited till His enemies were made His footstool, till THIS TIME, when the people should be born who were to tarry till HE came. For if instead of scattering His people, and suffering the

Holy City to be trodden under foot by the beast, during all this time, God had built up His nation on the earth, and established His holy mountain above the mountains of men, then the nations of the heathen, the world of men who love wrong, and will do it, who hate right, and will not submit to it, would have been gathered together from all the world, (as they will be gathered together,) to destroy the people beloved of God, a people serving Him in righteousness, loving right, hating wrong, doing evil to no one. Then must the end have come in their destruction, before the time, even before we who shall believe, had been saved. For thus the end will come, a destruction brought upon men by their own works, their hatred of righteousness, and violence against the righteous. Therefore that we might be blessed, and gathered together with all His holy people, God hath suffered His city and nation to be overcome, trodden under foot, and not built up in one, and hath given power to the beast to prevail, and scatter the power of the holy people!

The blessing now to come on the earth, before the end cometh.

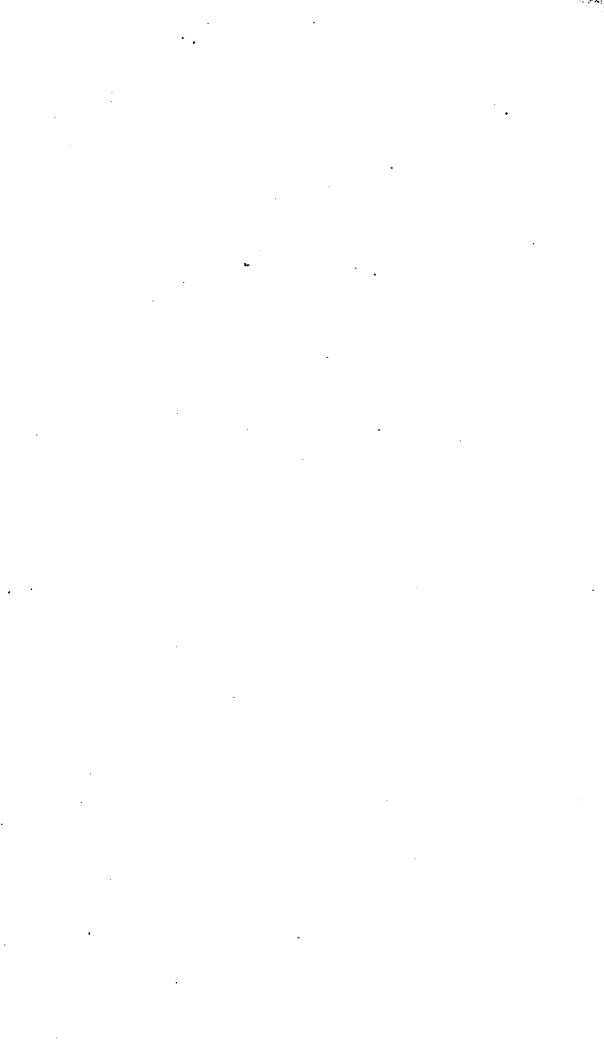
It has happened over again in these latter days with the Pious Christians, as it happened before in Judea. The same generation of pious, rigid, austere men, the same enemies of the Christ, the righteousness of God, have, as before, crucified afresh the Lord of Glory, and put Him to an open shame; it is the same people and generation which is not passed away, as the Lord showed it should not. As great blessing followed the triumph of the enemy, after that day, (when God confirmed His covenant of everlasting righteousness with many for a week of 700 years,) so now God will cause the triumph of the enemy to be for salvation and blessing to his people, of all nations and tongues. Instead of a beast "*like a lamb*," the true lamb will stand on Mount Zion. The Word will be fulfilled; "*And it shall come to pass in the last days, saith the Lord, that the mountain of the Lord's House shall be established above the tops of the mountains, and all nations shall flow unto it.*" There will be righteousness and blessing in the mountain of the Lord's house, for God, in Jesus Christ, will be in the midst of His holy people; "*the name of the city shall be, THE LORD IS THERE,*" saith the Prophet. The earth will not be smitten with a curse, because of that people!

God hath prepared a people who will hear His voice; he will turn the hearts of the children to the hearts of the fathers; they shall remember His law of righteousness, to do it, receiving Jesus Christ to be all righteousness within them! If it were not so, the Earth would now be smitten with a curse.

The truth is foolishness to man; yea, madness and folly. Paul confessed it, that Jesus Christ was come in him, saying, "*Not I, but Christ liveth in me*;" and he was a man of sound mind, who worked with his own hands for his daily bread. The fathers confessed it, saying, "*God is in the generation of the righteous.*" John did no miracles, he foretold not things which were to come to pass, but what he spake of Jesus, the Christ, the Lord from heaven, was true. The Lord testifies His truth and doctrine to His elect, the churches, from heaven, restoring the things which the Pious Christians have, in this day, confused and confounded. The wise shall understand.

"I, JESUS, HAVE SENT MINE ANGEL TO TESTIFY UNTO YOU THESE THINGS IN THE CHURCHES. I AM THE ROOT AND THE OFFSPRING OF DAVID, AND THE BRIGHT AND MORNING STAR."

HE WHICH TESTIFIETH THESE THINGS SAITH, "SURELY, I COME QUICKLY." "AMEN. *Eccen so, come Lord Jesus.*"



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